THE CHRISTIAN COMBATE,

OR,

A Treatise of Affliction,

With

A Prayer and Meditation of the Faithfull soule,

And

A Sermon upon the 50. Psal. Vers. 15.

By Master *Peter Du Moulin*, Minister of the Word of God, and Professor of Divinity, in the Vniversity of Sedan.

Faithfully translated into English by IOHN BVLTEEL, *Minister of the Word of God, in the French Church of Canterbury*

LONDON,
Printed by *M. D* for *Nathanael Newbery*, at the signe of the Starre in Popes-Head Alley, 1636.

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Eli: Stanton. 1676.

TO THE HIGH AND Most Excellent Princesse, the Lady ELIZABETH, Queene of *Bohemia, Dowager &c.*

Most Gracious Queene:

AFfliction is the portion of Gods children entailed unto them by God in this vale of misery, the place of the exercise and practise of their piety, faith, patience, hope, and constancy, who are like unto the Palme-tree, the more pressed downe, the more it spreadeth; or unto

the Cammomell, the more troden upon, waxeth the thicker and ſmelleth the ſweeter; So Gods children the more they are preſſed downe, or troden under foote, the better they grow, multiply the more, and are a ſweet Savour to God; yea as the precious ſtone called *Amiāthan*, or gold caſt into the fire, is made more cleare and purer; ſo Gods children caſt into the fiery furnace of affliction[a] (having with them the Sonne of God) do iſſue forth like the three children more pure, & ſhine more beautifull; yea fiery trials are like [b] *Eliahs* fiery chariot, which carrieth thē up into heaven; for *the faithfull* [c] *muſt through much tribulation, enter into the kingdome of heaven.*

[a] *Dan.* 3.

[b] 2 *King.* 2. 11.

[c] *Act.* 14. 22.

This is the potion & bitterpille which God the grand Phyſitian of body and ſoule, adminſtreth unto the faithfull his patients; this is the portion they muſt looke

looke for in this world, in some proportion; none hath the priviledge to be exempted or freed frō it altogether, but hath them in one sort or other, and in some measure Christ was without sin, *Elijah* saw not death, yet neither of them lived here on earth without affliction, if therfore the faithfull [d] *will reigne with Christ, they must suffer:* which sufferings are the badges of the order of Christs chivalry, the tokens of his love, & his livery; the end of the sending of them, is the practise of repentance, zeale, faith, obedience, patience, and hope, in the losse of their goods, of their deareſt & neereſt friends, yea and of their lives. This is the Christian Combat of the faithful, as is to be seen in this treatise of afflictions, written in the French tongue, by that learned, religious, judicious, and acute Divine *Master du Moulins*, which I have homely ap-

[d] 2 Tim. 2. 11.

parelled in an English habit, and taught it to speake English; and have presumed to dedicate it unto your Majesty: for to whom doth such a treatise of affliction more fitly belong, thē to you (Madame) as a fit subject, wherin as you may behold the divers kinds of afflictions. So you may see your self as in a looking glasse, by a kind of representatiō & reflexion; as being not onely the image & picture of afflictiō, but also the patterne and modell of patience [e] constancy, and alacrity; and like unto that Virgin Queene *Elizabeth* of famous memory [f] *Alwayes the same, a Saba* for her wisdome, a maiden *Amazon Harpalia* for her courage and magnanimity, a *Cleopatra*, for her bounty a *Camilla* for her chastity, an *Amalasuntha* for her temperance, a *Zenobia* for her learning and skill in languages, a Nursing mother *Debora* to her people, a staffe to *Holland*, a stay

[e] The Queene of *Bohemias* pourtraiture with this motto *Constantia & alacritate*

[f] *Sem per eadem.*

to *France*, a terror to Pope, a mirror to Turke, feared abroad loved at home, mistris of the sea and wonder of the world. For Madame in lieu of a little prosperity and joy, you have had much adversity and griefe; not only in the losse of your most glorious brother Prince *Henry* of sweete and sorrowful memory; g who while he lived served his God, his king, and his country. But also in the death of your royall mother Queene *Anne*, a Princesse of clemency, goodnes and humility; who although she was the daughter, the sister the wife, and the mother of a King; yet she was humble, & acknowledged, that h all her greatnesse came from the Lord, yea and in the losse of our gratious Soveraigne King *James* your royall father, of glorious and happy memory, the Beautclerke of his age, the Schollers King, and the King of Schollers, great *Britain*

Dux fœmina facti.

g Prince *Henry* his motto. *Ich Dien.* I serve. *Henry* Prince of *Oranges* Embleme. *Patriæ & patriæ.*

h Queene *Annes* impresse *La mia grandezza dal eccelso.*

nies *Salomon*, and might truly be called [i] a Prince of peace, crowned in peace, living in peace, dying in peace, and buried in peace. Adde unto theſe the loſſe of your eldeſt royall ſon Prince *Henry Frederick* deſigned king of *Bohemia*, a ſon in the flower of his age, a bud of many vertues, a Prince of great hope, who though he ſuffered ſhipwracke of this mortall life, yet neither of his faith nor of everlaſting life; but [k] willingly and quietly yeelded up his ſoule into the hands of his Creator and Redeemer in the midſt of the waves. But the laſt though not the leaſt affliction in that kinde is the loſſe of your deare royal husband Prince *Fredericke*, *Count Palatine* of the *Rhine*, Elector of the Roman Empire, and king of *Bohemia*; who ſince hee was annointed king had many troubles, as *David* had after he was annointed; and had not that good ſucceſſe which

[i] King *Iames* his motto. *Beati pacifici.*

[k] Prince *Henry Frederickes* Picture with this motto. *Medijs tranquillus in undis.*

which one [l] *Fredericke* king of *Bohemia* (who had to his Queen and wife a Religious Princesse *Elizabeth* by name) obtained in a battel fought neere *Prague*. But as [m] *Conrad* King of *Bohemia* died and that of the plague, when as he was entring into his government, or had as it were but tasted of it; so your royall husband was taken away by griefe and a pestilentiall fever, when he hoped to have a seising of his owne country and patrimony; and that but a little while after the death of that incomparable King of *Sweden Gustavus Adolphus* the Great worthily called [n] AVGVSTVS, who as another *Cæsar* Came [o] Saw and overcame, overrunning and overcomming more. Cities in a shorter space then a traveller could well Survey them; obtaining victories as *Gedeon* [p] by the sword of God and his owne; [q] advancing his martiall affaires with

[l] *Dubran. Histor. Bohem. lib. 13.*

[m] *Dubran. lib. 14.*

[n] The Anagram of GVSTAVVS is AVGVSTVS

[o] *Venj, vidj vicj.*

[p] The king of *Sweden* his Picture with this motto. *Cum Deo & victricibus armis*

[q] Sir *John Hawkins* Posie.

r Christian Duke of *Brunswicks* motto *Vinceare morj.*

with diligence, whose resolution was ever, either to winne or to dye. These two religious Kings of *Sweden* and of *Bohemia*, were pillars of Gods church worthy patrons of true religion excellent patternes of zeale, courage, patience humility, cõstancy, and other royall and Christian vertues; inseparable companions loving and amiable in their lives as *Saul* and *Jonathan* and not much separated in their deaths, following one another in a short time in their celestiall journey, having fought the good fight: The one dyed in the Lord and rested from his labours, on the 6. of *November*; that fatall day, on which day of the month your incomparable brother Prince *Henry* dyed; the other slept and rested in the Lord, on the 19. of the said month of *November*; which day of the month is the birthday of our Gracious Soveraign Lord king *Charles*, whom God

God long preserve, to the glory of his great name, to the glory of his church to the glory & good of this kingdom, and to his own glory; on which day of the month your deare Sonne Prince *Charles* Count *Palatine* & Elector, arrived here in *England* in safty, the consideration of which dayes by reason of the diversity of things happened on them, do ingender a mixed passion of joy and griefe, and cannot chuse but draw forth teares of gladnesse and sorrow; as the [f] Iewes did shed when the foundation of the second temple was layd. In a word these two Kings were victorious in their deaths; the one namly the King of *Sweden* dyed in the beginning of the battle but had the victory; of whom we may say as much, as the French King *Lewis* the twelfth said of his Nephew *Gaston de foix*, who having obtained a notable victory in the battel of *Ravennes* too

[f] 3 *Esdr.* 5.

Morj & Vincere.

too

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too eager in the purſuit of his enemies (unto whom he ſhould have made a bridge of gold) was by the ſlain. [t] I wiſh (ſaidhe) unto my enemies ſuch a victory as that; if we win once more ſo, we ſhall be all loſt. The other Prince *Fredericke* king of *Bohemia* your royall husband had the rendring up of the keyes of the City and fort of *Franckendale* into his hands, being dead; as the like ceremony was obſerved towards [u] *Gueſclin* High Conſtable of *France*. Theſe two Kings are dead, leaving behinde them, two diſconſolate Queenes & a thouſand vertues [x] your Majeſty & the Queene of *Sweden Dowager*, who as noble valeria find your royal husbands to live with you ſtill, accounting them alive unto you whom yuu have ever in remembrance, they are gone but not dead, their deaths are a parting, a preceding and a going before, but no periſhing, whoſe deaths was a gaine unto

[t] *Serres* in the life of *Lewis* the 12.

[u] *Serres* in the life of *Charles* the V.

[x] *Duas Reginas & mille virtutes.*

Abeunt non obeunt, preunt non pereunt.

unto them, changing their life for a better, and their earthly & corruptible crownes for incorruptible and glorious crownes; though their divorce and separation from your Majesties is a great losse and griefe, unto your Majesties; which losse, and sorrow, especially for your royall husbands, whom with so much griefe you have deplored is so great as cannot be expressed; but as the painter representing with great art the griefe of the assistants and spectators, who beheld *Iphigenia* ready to be sacrificed, drew a vaile over *Agamemnons* face, father to the said virgin; intimating therby that it was impossible to represent his griefe. So it is impossible to represent your Majesties griefe to the full, for the losse of so many worthies, and great Princes as the world was not worthy of. But least I should cause healed wounds to bleed afresh, and renew

new your griefe; yea and be taxed of indiscretion & unseasonablenes, as the Trojans were of y *Tiberius* the Emperour who sent him Ambassadors to cõdole with him & to comfort him long after the death of his son. I leave this subject of griefe; and return unto you Madame, a Phœnix of our age, who for an unexampled bearing of varied afflictions with patience and constancy deserues to be esteemed more then there can be found titles; a second Queene *Elizabeth*; and presume to offer this translation unto your Majesty, to commend it to your partonage, and shrowd it under your protectiõ. Hoping your Majesty will pardon my boldnesse and will accept of it, for the subject; for the judicious and learned Authors sake, & the the translators unfeined affection; imitating *Artaxerxes* King of *Persia*, who tooke in good part a handfull of water from a poore

y *Sueton. Se illorum vicem dolere quod egregium civem. Hectorem amisissent, tarditatem illorum, tacitè reprehendens.*

poore man; and *Artaxerxes Mnemon*, who received an apple from a peasant; yea & Queene *Elizabeth* of famous memory who graciously accepted of flowers of a little boy, regarding not the gift but the giver. In humble desire, comfortable expectation, and hopeful assurance whereof; I recommend and commit your Majesties person, cause, case, and royall and hopefull posterity, to the all seing and wise providence & saving grace of the Almighty; beseeching him to [z] blesse your latter end more then your beginning as he did *Iobs*; and after such stormes and tempests of afflictions and adversity to give you Alcyon and calme dayes and yeares of prosperity, peace, joy and contentment, and as * *Tertullian* speaketh (and prayeth for the Emperour) *Long life and a safe house*, and hereafter a Crowne of glory, and life everlasting

[z] *Iob.* 42. 12.

* *Tertull. apol. vitam prolixam, domum tutam.*

everlasting, raigning in heaven with Saints and with Angels, through Jesus Christ, Amen.

Your Majesties most humble and devoted Servant

John Bulreel.

Canterburie
Ianuary 1 6 3 9.

TO THE HIGH AND Mighty Prince CHARLES LEWIS, by the Grace of God, Count *Palatine* of the *Rhyne*, Elector of the Sacred Roman Empire, Duke of *Bavaria* &c.

High and Mighty Prince

ALthough the *British Sea* doth for a time ſeparate your Highneſſe, from your deare Royall mother the Queene of Bohemia; *yet ſeing it hath pleaſed God to unite you both together in one of the neereſt ſocieties of nature, of bloud, of dignity, and of grace; I have thought it not unfit, to joyne you both together in theſe dedications, that as*

you

everlasting, raigning in heaven with Saints and with Angels, through Jesus Christ, Amen.

Your Majesties most humble and devoted Servant

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Canterburie
January 1 6 3 9.
30.

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High and Mighty Prince

ALthough the British Sea doth for a time separate your Highnesse, from your deare Royall mother the Queene of Bohemia; *yet seing it hath pleased God to unite you both together in one of the neerest societies of nature, of bloud, of dignity, and of grace; I have thought it not unfit, to joyne you both together in these dedications, that as*

you

you [a]injoy a certaine communion, so here you may enjoy a certaine union and not have a division. This paper therfore [b]shall not divide nor separate you, whom reciprocall motherly and filiall love doe joyne and combine together. I have presumed, (most gracious Prince) to dedicate this booke to your Highnesse also, as being your deare Mother Queenes prime care, principall hope, stay, and comfort. And albeit it may seeme an unreasonable and unseasonable thing to dedicate unto your Highnesse a treatise of afflictions at this time amidst your joy, contentment and delight; yet the meditation, and [d]remembrance, of these things may be usefull and profitable and therefore the Ægyptians had their wooden anatomies of death in their feasts, as a memento of their mortality, and death. And though it was a

custome

[a] Ambros. in obit. Saty. Quemadmodum vobis quædam fuere communia, ita hic quoq; ius dividuum nesciatis.

[b] Hyere. ad chrom. non debet charta dividere quos amor mutues copulavit.

[c] Omnis in Ascanio charæ stat cura parentis.

[d] Hæc olim meminisse juvabit.

cuſtome among the heathen to ſend New-yeares gifts one to another, which were forbidden by an edict of Tyberius; *& condemned of impietie and aboliſhed by Gods Church, by a Councell, and by ſome of the fathers as being conſecrated in the names of* Janus *and* Saturne *after a curſed manner; yet it was alwayes lawful to dedicate bookes, eſpecially godly bookes on that day, ſo as they were on other dayes. I am bold therefore to preſent to your Highneſſe this Chriſtian Combat, and that on the Calends of* January: *hoping that as* Auguſtus *did accept of preſents offered unto him in the Capitol (though abſent) on that day; and the offerings of the Ægyptians in the Iſle of* Sais *preſented by others in their abſence cauſed by ſome remoraes and impediments, were accepted of. So I hope your Highneſſe will accept of this ſmall gift*

in

in good part; as Sigismund did a Pomegranat, and Philip King of Macedon a bunch of Grapes; yea and as Alexander his sonne though a great King, had no sooner put off his helmet but he tooke in hand Homers Iliads, & reade the battells and combats of the Grecians and Trojans; So though a great Prince you will vouchsafe to reade this Christian Combat of the faithfull. I beseech the great God of heaven to give [c] an end unto your afflictions, which you have had even from your infancy; whereof some as Psammeticus king of Egypt said of his calamities might be ushered & signified by teares; but others could not be, but by groanes & sighes which cannot be expressed. The same powerfull and mercifull God, make your Highnesse a powerfull instrument of his grace and glory, [g] for the restoring of the Palatinate unto its liberty

[c] Deus dabit his quoq; finem.

[g] Marcellus was Octavias sonne sister to Augustus Cæsar. Si qua fata aspera rumpas Tu Marcellus eris. virg. lib. 6.

liberty and true Religion; your Highnesse unto the Palatinate, your ancient patrimony and right inheritance, according to the Law of God, the Law of nature, and the Law of nations; that so you may returne there, and bee restored to your afflicted subjects, and they restored to you; and you may as another Zorobabel reedifie the breache and ruines of the walles of Jerusalem, and as a comfortable Sun disperse the cloudes of their calamities and comfort them with your radiant beames and as a nursing father nourish them, as another Joseph[h] with the bread of prosperity and joy, in lieu of the bread of affliction which they have eaten so long a time; & in stead of the spirituall famine[i] the famine of hearing of the word of God in that land, which they have suffered & felt so long, to the famishing of their soules (for where[k] there is no

[g] Isai. 49.
[h] Gene. 47. 12.
[i] Amos 8. 11.
[k] Prov. 29. 18.

no vision the people perish) cause their soules to be nourished with the sincere milke of the word, and with the bread of life; to the glory of God, the reedifying of his Church, comfort of the faithfull, especially in these parts; and your Highnesse joy, contentment, and Salvation.

Canterbury the Calends of *January*, MD CXXXV.

XVI.

Your Highnesse ready to be commanded in the Lord,

IOHN BVLLEN.

To the Church of God, which is at Paris, and to all those that love Jesus Christ, and suffer for *his Name*; *Grace to you, and peace from God our Father, and the Lord Jesus Christ.*

DEarely beloved in Christ; we commonly begin to acknowledge the value of things, when we have lost them. It is that whereof ye have experience in this time of calamitie, wherein your holy assemblies being dispersed, you acknowledge the

excellencie of thoſe goods which God hath taken from you, and doe lament the ineſtimable grace with *compaſsion* and holy *alteration*.

It is that which hath moved me to impart to you what ſpirituall comforts I can, and indevour to contribute ſomething to aſſwage your griefe; for although that heavineſſe duls the Spirit, and cauſeth the conceits to be more drooping; notwithſtanding I hope, that God will helpe this want with the aide of his Spirit, and that the defect, which griefe may cauſe me, may be ſupplied with affection, and with that cordiall love, which a faithfull Paſtour beares to his flocke.

For God is my witneſſe. how greatly your afflictions ſting mee, how many ſighes and groanes they plucke out from me every houre; how bitter

bitter my life is to me ſince my ſeparation, it being impoſſible for me to put my hand elſewhere then upon the ſore, and to thinke on any thing elſe then upon your afflictions: it is this griefe that hath moved me to make this draught of conſolations, written with teares, and interrupted with ſighes; ſo that even that which moved me to write, was unto me a trouble and a hindrance.

I hope notwithſtanding, that you will accept this gift, remembring him whom you have loved in preſence, and who hath ſerved you the ſpace of two and twenty yeares, if not with ſucceſſe and ſufficiency required, at leaſt with much fervour and affection: for the love which yee have ſhewed me, was unto me an incouragement; and the bleſſing which God did powre upon the Miniſtery of your

Paſtors, made mee hope, that God would vouchſafe mee that favour, that I might end my dayes amongſt you, in my Miniſtery. Now although that I have not loſt altogether this hope, notwithſtanding beholding Gods Church on the brim of a dangerous and deepe downefall, and not knowing how it will pleaſe God to diſpoſe of you and me; I thought it my duty to ſpeake unto you once againe, and indevour to comfort my ſelfe, in comforting you; for in drawing out to you theſe comforts, I have repreſented to myſelfe the contentment which I have received for ſo many yeares, in dividing the Word of God among you, and have felt a pleaſure mixed with griefe, and in my heavineſſe a ſweete divertion.

Beſides that, I have laboured

to expoſe unto your view theſe remedies, which I have had experience of, and thoſe comforts which have ſtaid me in my afflictions; without the which I had wholy fainted, and it had bin impoſſible for me to have overlived ſo many Churches broken downe, and the proſperity of my flocke, from the which I have found my ſelf ſnatched away in a moment. Gods will was, that the firſt clap of this thunder ſhould light on my head, and that my affliction ſhould be a fore-runner of yours.

Wherein notwithſtanding I acknowledge the providence of God, who knowing that my abode amongſt you in ſo dangerous a time, would be a kindling of the adverſaries hatred, and would have beene an occaſion of trouble and perſecution on the flocke, hath cauſed a particular occaſion to riſe; for

for the which my fellow labourers in the worke of the Lord have thought it expedient, that I ſhould yeeld unto the preſent neceſſity; and by abſenting my ſelfe for a time looke both to your reſt, and my ſafety; for they hoped that God would ere long appeaſed this tempeſt, and that I ſhould be quickly reſtored unto you.

Bnt it is happened otherwiſe for it hath pleaſed God to prolong the dayes of affliction, and aggravate our evils; whereby our ſinnes do make us acknowledge his Juſtice, and the ſucceeding events will make us acknowledge his Wiſdome, and feele the profit thereof.

Amidſt this deſolation, that which is the moſt grievous unto me, is the fall of ſome, whom Satan hath ſnatched away from us, that had not imployed the time of proſperity, in preparing themſelves for adverſity.

They

They have beene contented to follow Jeſus Chriſt while he diſtributed bread, but they had not the will to follow him, when he calleth them to beare his croſſe after him. And if thoſe inſtructions which we have often propoũded unto you, are yet ingraved in your memories, you will not have forgotten, that often we have foretold the vicious that ſhortly God would put them to the tryall; & that it was a very difficult thing to hope, that thoſe would perſevere in the profeſſion of the Goſpell, that ſerve their vanity or belly, which is a bad Counſellor in the matter of Gods ſervice; that thoſe that are weake againſt vices, hardly would they be firme againſt griefe; that thoſe that are hot in their own quarrels, would be found effeminate and faint-hearted in Gods quarrell.

It may be, that ſome of

them caſting their eye upon this booke, and acknowledging therein the language of him that hath ſpoken ſo long time to them in the Name of the Lord, will feele themſelves pricked in their hearts, and finding themſelves brought to huskes, and fed with meates that nouriſh not, will wiſh for the bread of the Fathers houſe and will returne to God. It may be, that others alſo already ſtanding on the Pinacle, and ready to caſt themſelves headlong, will be kept backe by the conſiderations which we propound in this booke, and will be poſſeſſed with a godly feare to ſalvation, and with a holy aſtoniſhment.

As for thoſe whom the feare of God, and faith in his promiſes make ſtedfaſt againſt theſe temptations, they may couple theſe leſſons with

their

their holy Meditations, and may adde thereunto that, which their ſtudy, or griefe, or hope may furniſh them with, to make therewith a web of holy thoughts, and a ſubject of their ordinary entertainement with God. In which entertainement there is a ſweetneſſe, which humane reaſon cannot taſte of, and a ſoveraigne comfort; for it is alſo the end for the which God depriveth us of the delights of the world, that we may ſeeke our delight in this communication with him.

To this end we muſt above all things aske for this Spirit, who is the Comforter, this Spirit of Peace, this rejoycing unction; for they are not our words that comfort the heart, but the efficacie of Gods Spirit that quickneth them; without the which we ſowe upon the ſtone, and tickle the eare,

without moving the heart, and comfort thoſe that have more neede of threatning then of comfort.

It is this Spirit that frames us to hope againſt all appearance, that confirmes our ſpirits to pray without ceaſing by a holy obſtinacie; Conſidering that God is our Father, who hath delivered his Sonne unto death for us, who giveth us his providence for a coverture, his Spirit for a guide, his Angels for Gardians, his Word for inſtruction, his Kingdome for inheritance, and the firſt fruits of his Spirit for an earneſt of that Inheritance. Conſidering alſo, that his Church is his owne purchaſe, that our Religion is his cauſe, that his Counſels are hidden, his Wayes ſecret, his Decrees unavoidable, his Judgements juſt and wholſome, his Promiſes certaine, his Compaſſi-

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ons tender, and his Election immutable; He maketh marveilous workes with little meanes, yea without meanes, yea againſt all meanes, and againſt all appearance. Let us not therefore put limits to his power, let us not controll his Wiſedome, nor let us doubt of his Truth, and of the firmeneſſe of his promiſes.

Who knoweth if God ſayth not in himſelfe, This people is not as yet low enough to be raiſed up with miracle? I will bring them to that paſſe, that their deliverance ſhall be a kinde of reſurrection; for God who hath beene diſhonoured by us in proſperity, will make his Name glorious both by chaſtiſements, and by our deliverance. And if his Fatherly goodneſſe will reaſſemble us after this diſſipation; it muſt be our duty to offer up to him Sacrifices of thankeſgiving, and

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to labour with all our power to raiſe up the ruines of his Temple. But if he hath otherwiſe determined, hee will ſhortly gather us together above, and bring us into his Temple, the ſtones whereof are living, whoſe builder is God, and foundation Jeſus Chriſt; a Temple which the mutinie of a furious people cannot indammage: while that men ſhall triumph over us here on earth, wee ſhall triumph with God in heaven; waiting for the time wherein the enemies of God ſhall appeare before the Judgement ſeate of our Saviour Jeſus Chriſt, and that God will render to every man according to his deeds.

The Father of mercie and of all comfort, aſſwage your evils, ſtrengthen your faith, crowne your labour, and

and give me the grace to be alwayes.

Your faithfull and moſt affected Paſtour and ſervant in the Lord:

DV MOVLIN.

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The Preface touching *the Christian Combate or Affliction.*

AS Peace is a thing to be desired: so the Prince that will long enjoy it, ought to be prepared for war. The like is of the Church of God, whose prosperity we ought to desire, and pray for the peace of Jerusalem; but to prolong the dayes of prosperity, we are to be alwayes prepared for adversity; for seeing that God afflicteth his children to amend them, the right way to eschew affliction, is to better our selves before we be strucken, and prevent his chastisements by repentance.

And if by reason of the sins of a part of the flocke, it pleaseth God to visit his Church with his rods; they who by cõtinual pray-

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ers, by the contempt of the world by the meditation of Gods Word by the exercise of good workes, have kept themselves ready for the affliction to come, will have this advantage above the rest, that they will have the plaster ready before the blow, and shall not be astonished as at a thing not expected; for affliction beats down only those whom it surprizeth, & none is overcome by adversity, but hee that hath beene corrupted or lulled a sleepe by prosperity.

Seeing then that it hath pleased God, whose counsels are unsearchable, and judgement righteous, & whose hand is unavoidable, to send us daies of weeping & of lamentation, & to scatter in his anger those flocks, which he had gathered together in his mercy; it is our parts now to apply the remedies, wherwith every one fearing God, ought to have beene provided before the evill

evill happened; which being fitly applied, will serve to make the afflictions not only lighter, but also profitable, and to extract sweetnesse out of bitternesse, as Sampson *did, & make that the evil thẽselves become remedies.*

An enterprize truely full of difficulty, & which Philosophy never undertooke without rashnesse, & hath never acquitted it selfe without deceit; for in this matter we have it self contrary to it; and we are contradicted by humane judgement, and vulgar opinion.

The condition of the faithful is like unto that of the Planets that move thẽselves against thẽ of the world; & to the nature of course certaine fishes, that swim alwaies against the stream, & tend towards the spring; for we are called to go against the current of customs, & of publik opinions, that we may tend unto the spring of life, which is with God: Whose

counsels

counſels march contrary to our thoughts; to whō the wiſdome of man is meere blindnes; who from the beginning of the world, having drawne the Light out of darkenſſe, hath not ſince ceaſed to draw good out of evil, & his glory frō ignominy it ſelf.

But before we come to ſet open to the view, theſe ſpiritual comforts & remedies, it is neceſſary to diſcerne in a Chriſtian man, theſe two conditions; the one, wherby he is a man, the other, whereby he is a Chriſtian, that we may diſcerne the evils that doe befall him as he is a man, & ſubject to the like infirmities with other men from thoſe that befall him as he is a Chriſtian, & for the profeſſion of the Goſpel; for according to the diverſity of theſe evils, we muſt apply the remedies.

THE FIRST Booke of Afflictions, that are common to all men.

CHAP. I.

Man by nature is ſubject to a great number of afflictions, and more ſenſible of paine then of pleaſure.

MAN by nature is a dolourous creature, more ſenſible of pain then of pleaſure. For hardly doe wee feele the health of the whole body, but a ſore finger, or the toothach makes us impatient. One ſole affliction amidſt

many a good ſucceſſe, troubleth all our joy, and changeth all our ſweetneſſe into bitterneſſe. Proſperitie is like a long traile of Cannon which ſtops by the way for want of a Peg. Therefore as the tongue beares it ſelfe towards the payning tooth: ſo wee ſpeake oftner of a ſmall affliction which befalls us, then of many of Gods bleſſings. Yea, the pleaſures doe incontinently diſtaſte vs, and the greateſt delight hath ſome graines of ſorrow, and a tune of ſighing; as the tickling of the arme-pits.

Notwithſtanding, if all bee well conſidered, we ſhall finde that the evils of this life doe farre ſurpaſſe the goods, both in number and greatneſſe. Then are wee not to marvell, if mans life that is more ſenſible of evills then of good, and that hath more evils then goods, yea, and which changeth his good into evill by the indiſpoſi-

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tion of his minde, is full of bitterneſſe. For Gods bleſſings falling in the lappe of a man deſtituted of Gods Spirit, doe rot, becauſe his heart is alwaies corrupted; and proſperity ill guided, is more hurtfull then affliction. In a word, man hath a ſoule that kills his body, like unto a ſword that cuts his ſcabberd, and that torments himſelfe and cuts to himſelfe many a troubleſome buſineſſe.

Vnto all theſe evils the Word of God propoundeth ſome remedies, and gives wholeſome counſell; which if wee follow, wee ſhall not onely not make worſe the evils that befall us, but wee ſhall lighten them, yea, wee ſhall make them profitable and wholeſome.

Now ſeeing there are two ſorts of Afflictions, whereof ſome doe happen indifferently to all men, as ſickneſſe, loſſe of parents, loſſe of goods; but the

others are proper unto the children of God; wee will begin with the first sort of them.

Chap. II.

Counsels and consolations against those evils that befall indifferently all men; And first, against corporall maladies and infirmities.

IN evils common to all men, the man fearing God, behaves not himselfe after the common fashion, but governes himselfe otherwise then other men; for worldly men impute the evils to chance, and complaine of mischiefe, or murmure against God; or if the force of their anguish doe draw from them some words of repentance, or some prayers suggested by necessity, so soone as the evill is past, they returne to their naturall

naturall disposition; like to hogs that never looke towards heaven, but when they are cast to ground and overturned; which if they bee let goe, returne presently their snowts towards the earth.

The same Afflictions happening to the faithfull, doe produce other effects. For example, If hee be sicke, he will take this Affliction not as common by chance, or onely by naturall causes, but as sent from the hand of his heavenly Father; and acknowledging that it is God that strikes, hee will turne himselfe towards him that hath strucken him, and will say with *David*, [a] *I was dumbe, I opened not my mouth, because thou didst it.* For as the patient that is let blood, if he stirre his arme, hinders that the bloud-letting doe him any good: so we hinder that the afflictions bee wholesome unto us, by moving

[a] Psal. 39 9

our selves with impatience. Rather the Christian will examine his conscience to know and acknowledge the causes, wherefore God afflicts him, to the end he may glorifie God by his humiliation: Hee will acknowledge that having abused his health, hee deserves to bee sicke; and thereupon hee will in his bed passe over his life past, and examine his actions, and will remember the graces of God which hee hath abused. Hee will discharge his teares in the bosome of his Father, and will grieve, not for the evill hee feeles, but for the evill hee hath done; and will lament his sinnes with teares of repentance. So soone as hee feeles himselfe strucken and compelled to bee bedrid, in putting off his clothes, he will dispose himselfe as if he did cast off his body, and will put himselfe to bed, as ready to bee put in his grave, saying in himselfe,

himselfe, Should this well bee the houre of my deliverance?

And if hee be troubled with grievous paines, to comfort himselfe, hee will represent to himselfe those sorrowes infinitely greater, that Christ Iesus hath carried for us, and those infinite torments, from which he hath redeemed us. Hee will meditate on the sweetnesse and assurance of the promises of the Gospell, and will comfort himselfe, because his peace is made with God; and will apprehend the excellency of eternall salvation, wherewith the corporall sorrowes of a few dayes are not to bee compared, but are as a bitter pill at the beginning of an everlasting feast. It will bee good also to represent to himselfe, so many holy soules, that either from bed, or from the fires and Martyrdome, are gone to the Kingdome of heaven; which being arrived

at the haven, continually receive into their number other soules, beaten with the storme, and tossed by the tempest of this world.

And if those that are about the sicke, doe weepe, judging ill of his malady, he will chide them, and tell them, that their sorrow is injurious to Christ, as if they did presume that it were a losse to goe to him. Hee will tell them that which Iesus Christ told his Disciples, [b] *If ye loved me, yee would rejoyce, because I goe unto my Father.*

[b] *Iohn* 14. 8.

And if he recovers his health, he will receive it as a gift which God bestowes on him, to imploy it to his service more diligently then heretofore; and will say, God gives me time to prepare my selfe to goe to him; remembring Saint *Peters* wives mother, [c] who being healed of her fever, ministred unto our Lord Iesus. Hee will

[c] *Mar.* 1. 31.

remem-

remember alſo thoſe words that Chriſt uttered to the patient, whom hee had healed: [d] *Behold, thou art made whole; ſinne no more, leſt a worſe thing come unto thee.* [d] Iob 5.14.

And ſeeing that ſickneſſes are perſonall ſummonings, whereby God warnes us to make us alwayes ready; every one fearing God, whom God hath rayſed up from ſome great ſickneſſe, and ſet on foot, will make that this ſickneſſe bee a preparation unto the laſt. Having beene at deaths dore, hee will hereafter bee familiar with it, and will ſtudy to live how hee muſt die, being cloyed with dayes, but yet more with offending God. O when ſhall wee bee in that place where wee ſhall bee no more toyled with unſatiable deſires! where the love of God ſhall poſſeſſe all our deſires, and where we ſhall heare no more Gods Name

blasphemed! Who doubts but that many of the faithfull, having had in their sickneſſe their hearts inflamed with theſe holy deſires, have not beene ſorry to ſee themſelves recovered of their health? and having had as it were the prize in their hand, to ſee themſelves againe put to the Combate, and againe to live in the Kingdome of Satan?

Such are the thoughts and words of the man fearing God, afflicted with ſickneſſe, which are worth a thouſand times more then the merry words at banquets. For it is not at banquets, but in ſickneſſe, that men ſpeake of God, and of the vanity of this life, and of the hope of ſalvation. Therefore according to *Salomons* judgement, *It* [c] *is better to goe to the houſe of mourning, then to the houſe of feaſting: for that is the end of all men, and the living will lay it to his heart.*

[c] Eccleſ. 7. 2

Naaman

Naaman had never ſought for the Prophet *Eliſha*, if hee had not been attainted with leproſie. Corporall diſeaſes made ſicke perſons goe to Ieſus; who with cure of their bodies, received alſo the cure of their ſoules.

And if God give to the faithfull a languiſhing and noiſome body, hee will acknowledge that God tels him covertly, I will not that this life pleaſe thee; for we goe the more willingly out of the houſe that ſinkes, and where it raines rhumes, and where the foundations are ſhaken by the gowt, and where the windowes are dimmed by the weakneſſe of the ſight. It is a wholeſome thing for the ſoule to ſerve the body as an ordinary Informer. It is a beautifull and ſeemly thing to finiſh ones life before death; living daily, as if one did already touch the end of his

his race; like to a ship provided of all necessary furniture, that stayes but for the winde; or a prisoner detained in the hole of a prison, who beholding the light thorow the cranies, expects with great desire the houre of his deliverance and releasing.

Chap. III.

Counsels and Comforts against poverty and the losse of goods.

THe love of the goods of this world, is an evill deeply rooted in the heart of man. It is that which makes a man hazzard his life, to gaine a little money, as one that would cast downe headlong his body, to save his clothes. This is the vice, which makes a man more covetous of gold and silver, even then when his age warnes him

him that he hath no more need of it; yea, which makes him bemoane the money which ſhall bee ſpent at his funerals. It is this vice that makes a man ſerve his riches, in ſtead that they ſhould ſerve him, and make uſe of them, and bee poſſeeſſed by thoſe goods, in lieu that hee ſhould poſſeſſe them. It is this that hinders almes-deeds, and quencheth Chriſtian charity. For as that Land where are Mines of gold and ſilver, is ordinarily barren, and thoſe Mines are a haunt of divels; ſo hee that is tyed to his gold or ſilver, becomes barren in good workes, and his heart becomes the habitation of the evil ſpirit. And if the covetous man doe any good, it is after his death; for hee is like to a cheſt ſo well ſhut up, and none can get any thing out of it, till it bee broken up; and then his money that was priſoner and kept unjuſt-

ly,

ly, is set at libertie.

They that are possest with this vice, finde poverty untolerable: and if they happen to lose their goods, they reject all comfort. But the man fearing God; who by the contempt of goods hath learned to imitate povertie in the midst of his plenty, and to possesse the things of the world, as not possessing them; when God takes away his goods, hee doth not onely not murmure, but hee findes gaine in this losse, and profit in this triall, and many wholsome instructions.

First, not to finde his condition miserable, hee will set before his eyes Christ Iesus,
f 2 *Cor.* 8. 9 f who though hee was rich, yet for our sakes hee became poore, and had not where to lay his head; sanctifying poverty in his person, and honouring it by his example; and the example of the Apostle Saint *Paul*, that excellent

excellent instrument of Gods Spirit, who got his living with the labour of his hands; and the example of the other Apostles, whom Iesus Christ sent to preach the Gospell without money and without provision; having told them even at his first preaching, that [g] Blessed are the poore, yea the poore whom Saint *James* sayes [h] are rich in Faith.

[g] *Matth.* 5.

[h] *Iam.* 2. 5.

Now God having brought to poverty those whom hee loves, will have them take poverty for a spirituall diet, and an exercise of Christian abstinence; whereby it pleaseth God to discharge them of earthly cares; or abate their pride and vanitie, or to make them fitter to carry the Crosse after Christ Iesus, or oblige them to worke; or to lift up their hearts towards other goods, the purchase whereof is certaine, the possession firme, and

and the price incomprehenſible; that they may labour for goods that cannot bee taken away, which follow the faithfull in exile, enter with them in priſon, and which none can deprive him of, even when hee is deprived of this body.

The faithfull will alſo acknowledge, that God by poverty withdrawes him from lewdneſſe, keepes him aloofe from tentations, and reduceth him to ſobriety; God handling him, as when hee ſends the gowt to the feet and hands of that perſon that charged his fingers with Diamonds, and carried his too ſpruce ſhooes, to reduce him perforce to plainneſſe. Hee will therefore ſay in himſelfe, God knowes what is profitable for mee; hee knowes that if I were rich, I would waxe inſolent; having much to diſtribute, I ſhould have a greater account to make him. As he propoſeth

proposeth to the rich the Crowne of Christian charity, so hee layes up for me a Crown of patience. i *The Lord gave, and the Lord hath taken away, blessed bee the Name of the Lord.* i Iob 1.2.

Surely whosoever hath the feare of God, will finde in it an inestimable treasure and riches, which lifts up poverty farre above all plenty; therefore will hee say with *David*, k *A little that a righteous man hath, is better then the riches of many wicked.* The Apostle Saint *Paul* saying, that, l *Godlinesse with contentment is great gaine,* produceth that solid contentment, and the true riches of the feare of God; and esteemes that hee who feares God, although he have but a little money, hath not a bad portion. For he that hath true godlinesse, acknowledging that hee is a traveller and stranger on earth, will not care k Psal 37. 16. l 1 Tim. 6. 6.

care in what attire hee passeth his way, so that hee arrive to the Kingdome of Heaven; where *Lazarus* is in the bosome of *Abraham*; the poore with the rich one was of the number of the poore and humble in spirit, and this poore one was rich in God; who is no respecter of persons, and who teacheth us, that contentment comes not from plenty, but from his blessing. For [m] *man lives not by bread alone, but by every word that proceedeth out of the mouth of God.*

[m] *Matth.4. 4.*

Hee will therefore say secretly to himselfe, I have but a body to nourish and clothe; a little earth sufficeth to nourish a man in his life, and yet lesse to cover him after death. A little money sufficeth to live honestly, and yet lesse money to die happily. Of so many sheetes whereof the coffers of the rich are full, one alone will suffice

to

to wrap him in after his death. For naked came wee into the world, and naked ſhall wee goe out, and ſhall carry nothing of all thoſe our goods, but that which wee have given to the poore; [n] *For hee that hath pittie upon the poore, hee lendeth unto the Lord.*

[n] *Prov.* 19. 17.

Which nature it ſelfe teacheth us. For what care we whether wee drinke of a great or ſmall brooke, ſo we bee ſatisfied? or whether we take out of a great or ſmall ſilver plate, ſo wee be nouriſhed.

Whoſoever weighs well theſe things, wil confeſs that the miſery of poore folkes conſiſts not in that they are poore, but in that they envy the rich, and cannot frame themſelves unto poverty. For wee have that euill, that in matter of vertues, wee compare our ſelves with thoſe whom wee thinke are our inferiours, and thereby become preſump-

presumptuous; but in matter of riches, wee compare our selves with those that surpasse us, and thereby wee become envious. Wee finde occasion of pride in other mens vices, and occasion of fretfulnesse by other mens riches: in stead that wee should looke at those that are more vertuous then us, to imitate them; and at those that are poorer then us, to give God thankes. So that in matter of prudence and good understanding, every one thinkes himselfe well enough portioned, but in matter of money, every one is discontented, and would willingly controll the portions which God hath made; not considering that riches are glewie and a dangerous snare, and a place where Satan spreads his nets, and thornes that often choke the good seed of Gods Word. *They that will bee rich, fall into temptation and a*

snare

ſnare, and into many fooliſh and hurtfull luſts, which drowne men in deſtruction and perdition. So that whoſoever ſubdueth his judgement to the rules of Gods Word, in ſtead of envying the rich, will give God thankes for his poverty. For as a Free-man who is ſimply clothed, will never envy Lackeyes, though covered with imbrodered clothes, and with magnificent Liveries, becauſe that even that magnificence is a marke of their bondage: Even ſo a man fearing God, brought to a pettie condition, will never repine at the riches of worldly men, becauſe that by the ſame riches Satan keepes them in ſlavery, intangles them in his ſnares, and trailes them by their covetouſneſſe.

It pleaſeth God to deale thus with his children, to ſtint them, and to keepe them ſhort, while the wicked live in plenty; doing

ing that, which fathers carefull of the health of their children doe. Even as in a great house it often happeneth, that the servants are drunken and make good cheere, while the father of the family diets his sonne, to prevent a sickneſſe.

We have another evill; that often wee call that povertie, which many excellent servants of God would esteeme plenty. Such a one thinkes himselfe poore, that hath more money then all the Apostles together had, whereof the pooreſt thought himselfe rich; for wee measure our riches with the ell of our covetousneſſe, which hath no end; whereas wee should measure them with the ell of Nature, which is short, and contents it selfe with little. And againe, even of that which nature requires, godlineſſe pares off sometimes something, when it pleaseth God to reduce his children

children to passe without many things which are esteemed necessary, to accustome them to passe the easier without superfluous things.

Wherefore let us follow the Apostles counsell, saying, p *Let your conversation bee without covetousnesse, and bee content with such things as yee have; for hee hath said, I will never leave thee, nor forsake thee.* Lest after a covetous toile and full of evill care, it bee said unto us, as it was said to that heaper of goods: q *Thou foole, this night thy soule shall be required of thee, then whose shall those things bee which thou hast provided?* That man spake of inlarging his barnes, but hee should rather have inlarged his charity, and streighted his covetousnesse. For as the right way to appease the thirst of him that hath the ague, is not to let him drinke as much as hee will, but to

p Heb. 13. 5

q Luke 12. 20.

to diminish the inward heat by bloud-letting; so the meanes to asswage the thirst of a covetous man, is not in giving him store of wealth, but in diminishing his covetousnesse. Witnesse *Zacheus*, who before his conversion, thought himselfe poore, and all his endevour was to hoord up. But the very day of his conversion hee began to thinke himselfe rich, though by his liberality towards the poore, and his fourefold restitution of all that he had got by circumvention, his goods were diminished more then the halfe.

Every man thus disposed, will [r] *take joyfully the spoyling of his goods, knowing in himselfe, that he hath in heaven a better and an enduring substance: And* [s] *will esteeme the reproch of Christ greater riches, then the treasures in Ægypt.* Committing his earthly cares unto Gods providence, hee

[r] *Heb.* 10. 34.

[s] *Heb.* 11. 26.

hee will say with the Apostle, [t] *Hee that spared not his owne Sonne, but delivered him up for us all, how shall not he with him also freely give us all things?* Hee that gives unto our soules the bread of life, will hee deny the materiall bread to the bodies? Hee that will clothe our soules with that heavenly light wherewith hee clothes the Angels, will hee deny to our bodies that clothing which he hath liberally bestowed on beasts? [u] *Seeke first the Kingdome of God and his righteousnesse, and all these things shall bee added unto you.*

[t] Rom. 6. 32.

[u] Matth. 9. 33.

CHAP. IV.

Counsels and comforts touching the losse of our friends.

IN our domesticall wounds God requires not of us that wee should bee insensible, for

godlineſſe overturnes not Nature. Notwithſtanding, if God takes from a man that feares him, any one of his neereſt and deareſt friends, or from the husband, his wife, or his children,

1. Theſ. 4. 13. *hee will not ſorrow as they that have no hope*; not as thoſe which have obſtinate teares, and an ambitious mourning; or as they which would willingly conteſt againſt God. Surely hee will not be without naturall compaſſion, ſeeing that Ieſus Chriſt himſelfe, intending to raiſe *Lazarus*, omitted not to weepe over him: But having ſatisfied nature and decency, he will give place to reaſon, and yet more to the feare of God. Which teacheth us, not to reſiſt Gods ordinance, and to conforme our ſelues to his will, which is juſt and unavoidable; Propounding unto us the example of *Iob*, who after the loſſe of all his children in one day,

day, did not murmure against God, but did glorifie him by his humiliation. And the example of *David*, who during the ſickneſſe of his ſonne, did weepe bitterly; but after that God had diſpoſed of him, tooke courage and comforted himſelfe in God. Wee ſhall goe to our friends, but they ſhall returne no more to us; they are not loſt, but they are ſent before us, yea I ſay, that though we could reſtore them to life by our teares, yet ought wee not to trouble their reſt; and to content our deſires, and caſt them againe into thoſe evills, from the which God hath delivered them. Is it not a great deale better wee ſhould prepare our ſelves to follow them, then to conſume our ſelves in lamenting them? Is it not better wee ſhould divert our heavineſſe by feare and an holy care, then to make our wounds the worſe, by putting

our hands alwayes on them? And thinke rather on the good things to come that are certaine, and of an infinite value, then on the evils past, which are petty in comparison of them, and without remedy?

It will bee good also for a man to say in himselfe, God hath taken away a person whom I loved singularly, that I may hereafter transferre my thought to him alone, and that hee alone from henceforth possesse all my love. I cleaved too much to the earth by this roote; which God hath cut off, that my desires be not more fastened to the earth, and that there where my treasure is, there my heart and affection bee also. God hath honoured us with an holy Priesthood: let us not make our selves uncleane by the dead, in weeping more for them then for our sinnes; and lamenting more our domesticall afflictions then

then the breach of *Joseph*. Wherefore should we, having seene any of our neereſt friends die with alacritie, and full aſſurance of his ſalvation; lament them with exceſſe, and notwithſtanding, behold with drie eyes, and with an unmovable ſpirit the affliction of the Church, and the bloud of the faithfull ſpilt, with blaſphemy of the enemies, and the reproch of the doctrine of the Goſpell? Such teares are cruell againſt the Church, and injurious towards God, whom if we love, the outrage done to his glory, ought to touch us a great deale more then our owne diſcommodity.

CHAP. V.

Chap. V.

Generall Counsels and comforts against all sorts of afflictions.

TO abridge this matter, and not to particularize any more of all sorts of Afflictions, that wee may apply to every one apart their remedies, I say in generall, that the faithfull, in all his Afflictions, will finde wherewith to profit; for God by Afflictions will humble our pride, stirre up our drowzinesse, inflame our prayers, try our faith, exercise our patience, and make us to experiment his help in our needs; that as the Apostle saith, [y] *Tribulation worketh patience, patience experience, and experience hope, which maketh not ashamed.* We shall finde by experience, that as the cherishing and flatteries of our friends are not so profitable to

[y] Rom. 5.

us,

us, as the reproches and blames of our enemies; so it is a great deale better for us to be chastened by the hand of God, then to bee flattered by the hand of the divell.

It was in Affliction, that the conscience of *Josephs* brethren was awaked, and that they said one to another; [z] *Wee are very guilty concerning our brother, in that wee saw the anguish of his soule, when hee besought us, and we would not heare. Therefore is this distresse come upon us.* It was in the fulnesse of his Affliction, that the King *Manasses* [a] did turne himselfe to God, and that God received him into favour. *David* makes this confession to God, *Before* [b] *I was afflicted, I went astray: but now I have kept thy word.* Experience makes us know, that the prayers which languish in prosperity, doe wax hot by adversity. Then griefe

[z] *Gen.* 42. 21.

[a] 2 *Chron.* 33. 12.

[b] *Psal.* 119. 67.

formes in an instant the tongues, the most slowest, to an holy eloquence, which breathes forth most fervent prayers, drawne out by anguish. Wee are beholding to *Saul* and *Absalom* for the Psalmes of *David*, and the holy Songs of that royall Harpe, the tune whereof doth as yet to this day pacifie the troubled consciences, and chaseth away the evill spirit.

All these considerations will make the faithfull, not onely not to sinke under the burden of Afflictions, but also to reape some profit by them: and when hee shall have looked them neere in the face, he will finde them to bee weake against the man that hath in his hand the Buckler of faith, and the Sword of the Spirit, which is the Word of God; who not fearing death, yea hoping for death, despiseth the more easily the commodities of this life; for

with

With the eyes of faith hee pierceth this hideous masque, and under the appearance of death, espies a present of eternall life. Hee beholds Christ Iesus the Author and finisher of our faith marching before us, and making plaine the way of death, and by his death abolishing the curse of ours. Of two bands which keep his soule fastened to his body, whereof the one is naturall, and the other voluntary; hee hath already broke the voluntary, and untied his affection from this earthly life, before God cut the naturall band by death. Death is no newes to him, because that his life hath beene a continuall mortification. [c] *His soule longeth, and his heart crieth out for the living God.* [d] Hee saith with *David, When shall I come and appeare before God?*

[c] Psal. 89.

[d] Psal. 42.

In a word, all kinde of Afflictions change their nature,

when they befall, the man endued with Gods Spirit; for [c] *all things worke together for good to them that love God, to them who are the called according to his purpose.*

[c] Rom. 8.

Therefore the consolations which humane wisdome propoundeth against evils, are weake, in comparison of those that are ministred to us by the Word of God: for Philosophy drawes her consolations from necessity, telling us, that in vaine we torment our selves about euils that cannot be remedied. But even that, that they are without remedy, is that which troubleth us most, and is the greater part of the evill. Shee teacheth us that our evils are bitter enough of their owne nature, without making them more bitter by impatience. In vaine doth man open his arme against the current; & it is some comfort to follow nature, and

in

in a generall ruine to inwrap himselfe in the multitude. But great evils are not cured by blowing upon them: and words cunningly set forth with art, may serue to tickle the woūd, but not to bring any remedy to it; the vnavoidable necessity of evils serues rather to harden the courage, then to cōfort the heart, or to give peace to the conscience. The right cōforts are not those which onely frame us to patience, but those which settle joy in the heart, & which teach us to reckō Afflictions amongst Gods gifts, & to find matter of thanksgiving in our chastisements.

These counsels and comforts may easily be put in practice by him, in whom Gods feare hath mortified those burning desires, and planted in his heart a hatred of vice. For as a sound man, and that hath the noble parts of the body well composed, will easily indure labour, and will quietly

quietly sleepe upon straw; euen to the man that hath a conscience sound, and purged of ambition, envy, hatred, and incontinencie, which are indispositions and maladies of the soule, will finde Afflictions light, and will, under this burthen, runne on his race with alacritie: But he whom ambition puffes up, pleasure corrupts, whom enuy hath dried up, whom couetousnesse hath bowed towards the earth, will fall under the burthen, and will feele himselfe over-whelmed with Affliction: He who aspiring to high things, is rolled downe from his high hopes, will bite off the bit with choller, and impatiently beare poverty. But he who hoped for nothing nor pretended any thing on earth, as he desired not to gaine much, so will he not mourne with excesse for that he hath lost. For though the evils

whereunto

whereunto our nature is ſubject, or which God ſends us, or which men doe unto us, are great, and in great number; are notwithſtanding a great deale more tolerable, then thoſe which a man doth to himſelfe by burning hatred and enuie, by unjuſt quarrels, by raſh ambition, by diſordered deſires, by an enuious fretfulneſſe, and by an impatient precipitation; for as thoſe vlcers that came of themſelves, are a great deale worſer then wounds and hurts, becauſe the evil is inward, and the complexion or conſtitution of the body helpes: So thoſe evils which a man doth to himſelfe by his vices, are more dangerous, and more obſtinate againſt remedies, then thoſe afflictions which men inflict on us, or which God ſends us; becauſe they are evils which we entertaine expreſſely, and which are aided by nature; and which having

ving weakened us, and ſoftened our courage, make vs weake to beare afflictions, and uncapable to profit by Gods chaſtiſements. Thinke not that he can beare thoſe evils which his enemies doe to him, that is an enemy to himſelfe; or that a man loves his riches more then God can patiently iudure that God take from him his riches.

THE

THE SECOND Booke, of afflictions proper vnto the children of God.

CHAP. I.

The difference betweene those afflictions that are common to all men, and those that are proper unto the children of God.

ALL those afflictions which we have spoken of heeretofore, are afflictions that befall indifferently to all men, as wel good as bad: Saving that God is accustomed to visit oftener his children

children with his rods, and keepe them in a continuall exercise of humility, because he is carefull of their salvation. Doing as a father, who for the selfe same fault committed by his sonne, and by his servant, will chastise his sonne, and will leave his servant unpunished. But in this second Treatise we will onely speake of afflictions that are proper to the children of God, and which befall them for the profession of the Gospell.

There is great difference betwixt these two sorts of afflictions. For those happen to us, as to men weake, or as to Christians, and for Gods cause. Those are an exercise of patience, these over and above, are matter of glory. Those are chastisements which God sends; these are over and besides scarfes of our warfare, honourable markes, conformities with the

the eternall Sonne of God. Wherefore the Apoſtle, very well exerciſed in this warre, placeth theſe afflictions amongſt the free gifts of our God, ſaying, * *For unto you is given, in the behalfe of Chriſt not onely to beleeve on him, but alſo to ſuffer for his ſake.* Wherefore we ſeeke comfort againſt thoſe other afflictions, but theſe are even a comfort to a Chriſtian; becauſe he receiues them as teſtimonies of his heauenly calling, & makes this concluſion in himſelfe, that ſeeing God faſhions him to the ſufferings of his Sonne, he will alſo faſhion him unto his glory, and that God leads him to the ſame end, by the ſame way.

* Phil. 1.29

To beare theſe afflictions, is to charge upon himſelfe the Croſſe of Chriſt, and march after him. For although the man fearing God, beares wiſely other afflictions, and profits by them

them, notwithstanding the holy Scripture doth not honour them with this honourable title of the crosse of Christ. So *Simon* a man of Cyrene, bearing the Crosse of Christ Iesus after him, was the image of a Christian. But the two theeves that were nailed to their owne Crosse, bare the punishments of their crimes: one of the which was converted to Christ Iesus, in the extremity of his paines, to the end that those whom God causeth not to beare the Crosse of Christ, and exempts from persecution for the Gospell, may learne by this example to profit in their owne afflictions, and so to beare their own crosse, that it may serue to cõvert them to Christ. But here we speake onely of afflictions which are proper to the faithfull, and which alone may be tearmed the Crosse of Christ.

CHAP.

Chap. II.

The Scripture doth prepare us to afflictions, and hath this condition annexed to the profession of the Gospell.

THe Apostles S. *Paul* and *Barnabas* visiting the Churches, [b] *doe exhort them to continue in the faith, and that we must, through much tribulation, enter into the Kingdome of God,* And the Apostle Saint *Paul* else-where saith, [c] *that all that will liue godly in Christ Iesus, shall suffer persecution.* Since God hath said that he would put enmity betweene the seed of the woman, and that of the Serpent, the Church hath alwaies bin persecuted. Her sufferings have begun in *Abel*, and will finish at the Day of Iudgement. As soone as God limited his Covenant to the Family of *Abraham*, of two children that he

[b] *Act.* 14. 22.

[c] 2 *Tim.* 3. 12.

he had, he that was borne after the flesh, did hate him that was borne after the Spirit. *Iacob* and *Esau* representing two contrary Nations, struggling together in the belly, and their quarrell began before their birth. Wherefore the Church [d] makes her complaint, that she hath beene often afflicted from her youth. Now therefore that she is come to her old age, can she hope for any prosperity in this world, seeing that Satan hath not changed his nature, and that the world waxeth worse and worse?

[d] *Psal.* 129

Through this way have passed the Prophets and Apostles, [e] & all that cloud of faithfull witnesses, of whom the world was not worthy; whereof the Apostle speaketh. The Gospell propounds to us nothing but the Crosse; and the booke of the Revelation is nothing else but an allegoricall tissue of the

[e] *Heb.* 11.

combates

combates of the Church of God. He will not be offended at the tribulations of the Church, who will remember what Ieſus Chriſt hath foretold us, f *Ye ſhall weepe and lament, but the world ſhall rejoyce.* True it is, that the perſecutors ſhall have their turne to weepe: but notwithſtanding that ſentence of the Apoſtle Saint *Peter* remaines alwayes firme, g *that judgement muſt begin at the houſe of God.* So that in ſtead of marvelling to ſee us afflicted and perſecuted, we ſhould rather marvell if it happened otherwiſe. As a traveller to whom one hath ſaid, Your way will be by a ſtony Country, and a ground full of buſhes and bryars, would judge himſelfe out of the way, if he found nothing elſe but faire medowes, and a ſmooth way.

f *Ieh.16. 20.*

g *1 Pet.4. 17.*

This multitude of examples is ſet before our eyes, not for to

to comfort us by the multitude of companions in misery, which is the comfort of the wretched: But that considering, that God hath dealt thus with those whom he hath most loved, ye come not by reason of your afflictions to doubt of Gods love: but contrariwise, that yee have in that a proofe and evidence of the truth of your Religion, seeing that the true Religion alone can be so much hated and contradicted by men, and that not without cause, for it alone impugnes the kingdome of Satan. [h] *If yee were of the world* (saith our Saviour) *the world would love his owne.*

[h] *Ioh.* 15. 19.

Therefore whosoever having the knowledge of true Religion, deferres to apply himselfe to it, till it be exempted from persecution, puts off his conversion for a huge long time, and expects that Satan be at agreement with God, and forging

forging to himselfe a Iesus Christ without the Crosse, changeth, as much as in him lyeth, the nature of the Gospel. With that our Lord Iesus began his first Sermon, saying, [i] *Blessed are they that mourne*; lest that any one imbracing profession of the Gospell, and promising to himselfe prosperity, finding himselfe deceived in his calculation, should give over this holy profession: like unto him who having tasted of a tun of excellent good wine, intending to buy it, having heard of the price, hath no minde to it, unwilling to bestow so much. Or to that [k] builder in the Gospell, who having ill calculated his expences, is discouraged, and leaves his building imperfect. For the Sonne of God will have a man, before he resolue himselfe to follow him, to know how much he must spend, and that every

[i] *Matth.* 5.

[k] *Luk.* 14. 28.

every one make this reckoning by himselfe, Must I put to it the halfe of my goods? I will put it willingly: if that doth not suffice, I will put to it all my goods; if that be not enough, I will put also my honour and reputation. What, must I put my life also? I will expose it willingly; yea, had I many lives, I would couragiously leese them in so good a cause: for what doe we not owe to Christ Iesus, seeing we owe him our selves and that he hath given himselfe to us, and hath exposed his life for our salvatiō? Besides, we must forgoe these things with alacrity, esteeming that there is no gaine so profitable as this losse; and that it is a dishonor to possesse an honour wherein God is dishonoured: incouraging one another, saying as *Thomas* said to his fellow Disciples, [1] *Let us also goe, that we may die with him.* In a word,

[1] Ioh. 11. 16.

Iesus

Ieſus Chriſt will have us put all to it, and ſerve him without excepting any thing, without compounding, or making any reſervation. [m] *No man having put his hand to the Plough and looking backe, is fit for the Kingdome of heaven.* Whoſoever wil goe out of this *Sodom*, muſt not looke backe from behind him towards the things loſt, but haſten to ſave himſelfe in Gods Mountaine.

[m] *Luk.* 9. 62.

Not that Ieſus Chriſt willes us, that without neceſſity we runne headlong into dangers for his ſake; but rather he willes us, that when they [n] perſecute us in one City, we fly into another The faith of the faithfull holds the meane betweene faintneſſe and raſhneſſe; it runnes not head-long againſt evils, without neceſſity; but it ſupports them conſtantly, when God calls us to them: it is not faint-hearted and fear-

[n] *Mat.* 10. 23.

full, but also it is not angry against her owne life. Then is it time to dye for Iesus Christ, when a man cannot saue his life but by disloyalty, and without abating something of that freenesse and liberty that we owe to Gods cause: in that case, the man fearing God, ought to beleeve, that God will make use of his bloud, for the sealing of the doctrine of the Gospell: then must he, after the example of *Ioseph*, forgoe willingly his garment, to saue his conscience; and willingly strip himself of this body, that hee may saue his soule.

True it is, that God gives sometimes truce to his Church, as it were, a day of rest, between two fits of a Feaver, that shee may breath a little, and lest shee should sinke under the length of oppression. But if this rest be longer then ordinary, that ought to be taken as a

good

good not looked for; during which time, he muſt live ſo, as that this peace be a prentiſhip of perſecution, and that this reſt may ſerve to recover ſtrength for the labour to come.

And if there be any faithfull, whom God hath ſpared and exempted from perſecutions, you ſhall finde, that God hath viſited him with other trials, and hath not left him without exerciſe. If hee hath not loſt goods, he hath poſſeſſed them, as not poſſeſſing them, and as being ready to leeſe them. If he hath not bin baniſhed for the Word of God, he hath lived at home as a ſtranger, and thinking inceſſantly to depart. If he hath not ſuffered death for the Word of God, his life hath bin a continuall mortification, according to the rules of Gods Word. If he hath not ſuffered the paines of Martyrdome, he hath had the zeale and affections to it.

Chap. III.

Three causes for the which the Church of God is subject to afflictions.

THE causes for the which the Church is subject to many afflictions, are to be taken, 1. in part from the Wisedome and Iustice of God: 2. in part from the nature of the world, and of the diuell: 3. in part from the nature of the Church, who hath need of this exercise.

1. Cause, the Wisedome and Iustice of God.

The Wisedome and Iustice of God ought to march first; for it is it which dispenseth with all other causes, and makes use of them according to his will. This wisedom and iustice requires, that seeing the calling of a Christian consists in nothing else, then to follow Iesus Christ, and all his felicity, to be made conformable unto Christ

Iesus;

Ieſus; that thoſe whom he will make partakers of his Kingdome, partake with him in his ſufferances. It is juſt, and ſtands with reaſon, that they have a part with him in his combates, that will have a ſhare with him in his victory: that he that will carry hard by him the Crowne of glory, carry firſt after him the Crown of thornes that he drinke firſt in that cup ſteeped in gall and vineger, before he drinke of the river of his pleaſures. o *Yee ſhall be with me at my table* (ſaith he:) *yee which have continued with me in my tentations.* p *If wee be dead with him, we ſhall alſo live with him.*

o Luk. 22. 28. 30.

p 2 Tim. 2. 11.

And ſeeing that Ieſus Chriſt is our Head, there is no reaſon that the condition of the members be differing from that of the Head, as Ieſus Chriſt ſaith, q *The ſervant is not greater then the Lord; if they have*

q Ioh. 15. 20.

persecuted me, they will also persecute you; If they have kept my saying, they will keepe yours also. [t] *If they have called the Master of the house Beelzebub, how much more shall they call them of his household?*

t Matth. 10. 25.

It is an unjust daintinesse to desire to attaine unto salvation by another way, then by that, by the which Iesus Christ hath passed; to wish to eate of the Lambe, without bitter herbes; and being ashamed of his Crosse, to desire to have part of his glory. And it seemes that Iesus Christ, to goe to Ierusalem, did ordinarily passe through Bethania, because that in the holy tongue *Bethanie* signifies, *The house of griefe*; and the word *Ierusalem*, signifies as much as *the vision of peace*; to the end that by his example we make account to passe by afflictions, and thorow the valley of teares before

before we can see peace, and enter in the heavenly Ierusalem.

Is it so great a matter? yea is it not a just thing to spill some teares for him, who hath spilt his bloud for us? to expose our goods for him, who for us hath exposed his life? to dye for the testimony of him, who died for our salvation? *Let* [r] *us goe forth unto him without the Campe, bearing his reproches,* [t] *looking unto Iesus, the Authour and finisher of our faith; who for the joy that was set before him, endured the Crosse, despising the shame, and is set downe at the right hand of the throne of God.*

[r] Heb. 13. 13.

[t] Heb. 12. 2.

The second cause for the which the Church is subject to afflictions, is *the nature of the world and of the Devill.* For the holy Scripture speakes to us, of this world, as of a Countrey

2. *Cause, the nature of the world and of the diuel.*

trey where the Church is a ſtranger. Every man fearing God, is heere below like to a ſtrange plant brought from a farre countrey, who hath much adoe to grow; but the wicked are like to nettles which grow without watering of them, becauſe the earth is their owne mother. [u] *The Kingdome of Ieſus Chriſt is not of this world.* Now his Kingdome is the Church of God; Wherein Chriſtian Religion corrects Philoſophy, which ſaith, that a wiſe man is a Citizen of the whole world; but Gods Word teacheth that hee is a ſtranger from the beginning of the world. *Cain* was a tiller of ground, and faſtened to the earth; but *Abel*, a man fearing God, was a keeper of ſheepe, which is a rolling occupation, and not tyed to one place. *Abraham* the Father of the faithfull, ſpake thus to the children

[u] *Ioh.* 18. 36.

children of *Heth*: x *I am a ſtranger and ſojourner with you*; and for all poſſeſſion he purchaſed but a Sepulchre. For it is that which the faithfull can pretend and lay claime to on earth: Therfore the Iſraelites that were the onely people of God, were called *Hebrewes*, that is to ſay, *paſſengers and travellers*, that in their name they might have notice of their condition; and the Tabernacle was portative and ambulatorie untill *Salomons* time: to ſhew that the Church hath no ſtay here on earth, untill that the true Son of *David* hath built her an aſſured houſe. Ieſus Chriſt himſelfe y *came unto his owne, and his owne received him not*; and unto him appertaineth that which is ſaid in the Pſalme; z *I am become a ſtranger unto my brethren, and an aliant unto my mothers children*. The Church there-

x Gen. 23, 4

y Ioh. 1, 11

z Pſal. 69,

fore as burgesse of heaven, being a stranger here on earth, we must not marvell if it findes no stay nor any firme rest; and, if passing thorow a strange Country, it meetes with thornes with troublesome and dangerous wayes. Wherefore by this title of travellers and strangers, God prepares his children to Affliction. Nay there is more, namely, that this strange Country, thorow the which wee have to passe, is the Kingdome of Satan. For Iesus Christ calling the Devill [a] *the prince of this world*, cals by consequence this world the Kingdome of the devill. Now it were ill taking of one measure, as to Imagine to ones selfe, that Gods chidren can long live in peace in the Kingdome of Satan. And surely as often as the Scripture names us the children of God, shee prepares us covertly to persecution: and

[a] *Joh.* 12. 31.

who

who doubts but when Iesus Christ will chase the Devill out of a Country by the preaching of the Gospell, that the Devill doth not, what lies in him to resist him? We may with good reason compare an estate where idolatry raignes, to a body possessed with an evill spirit. Even as therefore when Iesus Christ commanded an uncleane spirit to goe out of a body; the evill spirit did wreath and teare that body with all his power. So when Iesus Christ, with the preaching of his Word, will drive away idolatry out of a Countrey, & dispossesse the devill of some corner of his Empire; this uncleane spirit teares the Country with civill wars stirres up troubles, excites scandals; to the end that if hee cannot overwhelme the Church, hee may make at the least the doctrine of salvation odious among the

people

fore as burgesse of heaven, being a stranger here on earth, we must not marvell if it findes no stay nor any firme rest; and, if passing thorow a strange Country, it meetes with thornes with troublesome and dangerous wayes. Wherefore by this title of travellers and strangers, God prepares his children to Affliction. Nay there is more, namely, that this strange Country, thorow the which wee have to passe, is the Kingdome of Satan. For Iesus Christ calling the Devill [a] *the prince of this world*, cals by consequence this world the Kingdome of the devill. Now it were ill taking of one measure, as to Imagine to ones selfe, that Gods chidren can long live in peace in the Kingdome of Satan. And surely as often as the Scripture names us the children of God, shee prepares us covertly to persecution: and

[a] *Ioh. 12. 31.*

who

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people

people, as causes of these confusions.

b Revel. 6. The Spirit of God hath foretold us this, where, at every b opening of the Seale, wherewith the Booke was shut, which are as many manifestations of the doctrine of the Gospell, there happen great earth-quakes, and men kill one another, and these troubles are followed with famine and mortality; for the Devill, who imitates Gods actions preposterously, and corrupts them in counterfeiting them, seeing that the fores and emerods, wherewith the Philistines were strucken, were a cause that the Arke was sent backe out of the Country, as a cause of all that evill, endevours to follow this example, troubling and spoyling a Country, so soone as the Gospell is entred into it, that the princes and people provoked, imputing these evils to

the

the Gospell, may expell it out of their Countrey. Which was the cause, why [c] when Iesus Christ came into the Country of the Gergesenes; the Devils did cast headlong into the sea the herd of many Swine of that Country: to the end that the Gergesenes troubled with this losse, might beseech Iesus Christ, that he would depart out of their coasts which withdrawing of Iesus Christ wil happen unto all those that have more affected their Swine and their temporall commodities, then the profitable presence of the Sonne of God.

[c] *Mat.* 8.

In the selfesame spirit, that moved the Iewes, Rebels to Gods Word, to say unto *Ieremie*, [d] *Since we left off to burne Incense to the Queene of heaven, and to powre out drinke offerings unto her, we have wanted all things, and have beene consumed by the sword and by*

[d] *Ier.* 44. 10.

the famine, as if the service of the true God, were the cause of the publike calamity.

Tertull. Apol.

So the Infidels did impute unto the Christian Religion, the plagues, barrennesse, and the publike disasters. If the Nyle had not covered their fields, if the Tyber had swelled over their wals, if the heaven did stop, if the earth was shaken, the inraged people required, that the Christians should be exposed to the Lyons of the Amphitheater, as sacrifices of expiation, for the salvation of the Commonweale.

The like hath not been done to other Religions, though very much different among themselves. The Romans having conquered a Country, brought the gods of the Country prisoners, and led them in triumph. But a little after, they builded Temples to the very same captive

tive gods. By this meanes an hundred falſe religions lived together in peace, even in one City. Againſt the ſole Chriſtian Religion, the whole world hath beene ſtirred up, becauſe It alone beats downe the Empire of the Devill. Many lies may concurre together, but never can untruth agree with truth.

So yet even to this day wee ſee at Rome whole ſtreetes of Iewes, who hold that Ieſus Chriſt was a ſeducer, and live in peace under the ſhade of the Papall ſeat, and under the protection of him, who ſtileth himſelfe the Vicar of Ieſus Chriſt. The Mahumetans live alſo there without danger. There are but thoſe that are of the true Religion, that are not permitted. If any one ſaith, that the people ought to reade the holy Scripture, and underſtand himſelfe ſpeaking to God; or if any one ſaith, that there is no other

other purgation of our ſinnes, then the blood of the Sonne of God; nor no other ſacrifice of Redemption then his death. If any one ſaith, that we muſt not pray unto the dead, nor adore Images, and that to adore Ieſus Chriſt, we muſt lift up our hearts towards heaven, where he ſits at the right hand of God; and we muſt not beleeve that God can be made by men; ſuch a man muſt not be permitted to live; againſt ſuch a one all cruelty is too gentle, and all torments are light. Which is an evident marke of the truth of our Religion, ſeeing it is moſt odious to the world, where nothing pleaſeth it but that which diſpleaſeth God; and that the Pope of Rome ſuffering at the feete of his Throne the ſworne enemies of Ieſus Chriſt, cannot tolerate our Religion.

3. Cauſe the nature of the Church,

The third Cauſe of the Afflictions of the Church is *the nature*

nature of the Church it ſelfe, and the vices that creepe in by peace and proſperity. For even as the ſweet ſhowres cauſing the corne to grow, cauſeth alſo therewith many bad weeds to ſpring up; and as the Sunne at the Spring with many faire flowers cauſeth many ſorts of vermine: So peace reſtored to the Church after perſecution, having reſtored unto us the preaching of the Word, hath alſo brought many vices.

After the Maſſacres which have diminiſhed us, and the baniſhments which have ſcattered us, God had reeſtabliſhed us by an excellent deliverance; and we were a miraculous example of Gods favour before the eyes of forraine nations, who were raviſhed in admiration to ſee, that at the view of a Court, and in the grand Cities of this kingdome, where our bloud hath beene ſo often ſpilt, the Church

was

was set up againe with luster, and the Gospell preached with such liberty; They said that which is said in the Psalme; *Surely the Lord hath done great things for them.* But we having nothing wanting to us, have beene wanting to our selves, and have not well acknowledged, the time of our visitation. For few have had care to raise up the ruins of the House of God, but every one hath beene ready enough to repaire his own; and addict himselfe to gather goods, in stead of making provision of good workes. Covetousnesse and insolencie are increased, but godlinesse is diminished. The quarrels have beene kindled, and zeale wax cold. The apparell have beene sumptuous, and the almesdeeds sparing. We have beene impatient in our owne injuries, but little sensible of the injuries against Gods honour.

[a] Psal. 126

In

In lieu of incouraging mutually one another in the worke of the Lord, we have beene enuious one against another. And though the ſouldiers made difficulty to teare our Saviours coat, we have made no conſcience to teare his body. By this meanes, beſides the hatred that our enemies bore us already, wee have opened our owne ſides to our ſelves, and wakened the hopes of thoſe that hate us. In ſtead of drawing unto us the ignorant by our good life, wee have driven away the domeſticall, and offended the weake by our evill converſation.

That generous Nobility, who in the time of our fathers did burne with zeale, and was the ſtay and ornament of Gods Church; whoſe vertue ſupports as yet our vices; which was ſober, honeſt, and couragious, eſteeming that to loſe for Ieſus Chriſt was a great gaine; ſo liberal

liberall of her bloud, so sparing of Gods glory; hath left a posterity, who for the most part is not hot, but to pleasure; not couragious, but for quarels; but remisse and weake against vices full of an arrogant ignorance, ready to sell their brethren for a little money, and to turne their backe to God for a morsell of bread.

The haunting of our Adversaries hath corrupted our manners, and we were scarce distinguished from them, but by the difference of profession; As if Satan had plucked up in the night the bounds that separated us; or as if we were come forth out of persecutions, to reenter into vices.

The reprehensions of faithfull Ministers have beene ill taken, and some have beene incensed against them; as if a deformed person brake the looking glasse, in the which he hath

hath ſeene his deformity. And the Word of God hath not had that ordinarie efficacie; as if the Spirituall ſword had loſt his point, or had beene blunted againſt the hardneſſe of hearts; as if the threatnings that God makes by his Prophets concerning the corporall bread, that he would take away his ſtrength and nutritive vertue, were happened to the Spirituall bread of his Word.

Yea in this preſent Affliction, how many ſhall wee finde amongſt us, that are more offended when the Name of God is blaſphemed, then when men doe revile them? or that beares more impatiently his domeſticall loſſes, then the Affliction of the Church? Who is it, that in this calamity apprehends not more the loſſe of his eſtate, the confiſcation of his land, the breaking of his houſhold-ſtuffe, then to ſee idolatry

ſet

set up againe, and the Kingdome of Satan restored? And who in the Affliction of his brethren, would not easily comfort himselfe, if he were assured to live in peace in his own house? Who is it that consecrates his closet, and his houres of solitarinesse to holy Meditations, and to powre out his sighs before God, rather then to count his money, and looke to his domesticall affaires? Who is it that endevoureth not rather to leave riches to his children, then to teach them to make use of them rightly, and to leese them couragiously for the profession of the Gospell? And if the feare, and the present perill, and the calamitie that presseth us doth not range us in order, what would wee doe in full prosperity? And when persons so ill disposed, and whose zeale is so cold, shall be pressed, and that their turne will bee to suffer after others

what

what can one hope of their perſeverance?

Some feares are befalne us ſince tenne or twelue yeeres, and dangers which at divers times have brought us even at the doore of perſecution. Then did we faſt, and humbled our ſelues before God, and there was ſeene amongſt us a kinde of repentance: But the perill being paſt, we returned incontinently to our ordinarie diſſolutions: quarels have beene awakened, and God hath not beene better ſerved. This Gourd growne up in a moment, withered a while after, being ſtrucke by the worme of our prophanation.

Meane while you ſaw the darkeneſſe of ignorance thicken and errour gather ſtrength. In our enemies, ſuperſtition was a great deale more fervent, then true Religion in us. They tooke off, even to their earings,

to

to melt a golden calfe: but wee were niggards in the building of the holy Tabernacle. Their Images were covered: and our poore naked: and their blind devotion did arraigne our irreverence. Many amongst us, who have mocked at those that durst not read the Scriptures, for feare of being seduced, have not cared to read it, or at least by the reading are not become better. Many amongst us have mocked at those that pray without understanding: themselves but they themselves make their prayer to God, not thinking on that they say, and their gesture witnesseth their want of reverence. Those are ignorant, but these prophane those know not what they doe, but these doe not what they know; those erre in the night, but these doe expresly stray out of the way at noone.

There was a time that they testified

teſtified of our integrity, and did know us by our plaineneſſe and homelineſſe in clothes and ſincerity in our actions, by our mutuall charity and concord and becauſe Gods Word was in our mouthes; and ſaid that which the Iewes of the houſ-hold of *Caiphas* ſaid unto *Peter*. [f] *Surely thou art one of them, for thy ſpeech bewrayeth thee.* But ſithence they have begunne to alter their manner of ſpeech, and to ſay, How have theſe folkes endured ſo many evils for a Religion, whereof they make ſo little eſteeme? And can this Religion be good, ſeeing that thereby men wax worſe and worſe? Now we conceive why they deny meates: it is becauſe they would diſpence with themſelves about good workes. Now it appeares why they mockt at Purgatory: it is becauſe they pretend to enter

[f] *Mat.* 26. 73.

into Paradiſe with their uncleanneſſe. And to what tends this juſtification by faith, without workes, but onely that they ſhould not be bound to doe good works? and the confidence & truſt in the mercies of God, but onely that they may fall aſleepe on this pillow, and plunge themſelves into vices? By this meanes we have beene the cauſe that Gods holy Name hath beene blaſphemed, and his truth made ſtinking among men we have hardened the ignonorant, and give occaſion of ſcandall to the weake.

And it is good that therupon we be taught by our enemies; if perchāce thoſe that have not bin moved by the ſweetneſſe of the voyce of our *God*, & be pricked by the ſharpneſſe of the reprochs of thoſe that hate. For as one may doubt, which is the better of the two, either to be faithfully reprooved by his friends, or be

be praiſed by his enemies; ſo is it a thing out of doubt that the praiſes of our friends are not ſo profitable to us, as the blames & reproches of our adverſaries.

But behold wherewith we are to be more aſtoniſhed; for ſuch a thing is befalne in the time of proſperity and of reſt, that was unheard of before, & which is not happened in the time of fires, and in the heate of perſecution. For then, if any Miniſter of Gods Word had revolted, that had beene eſteemed a wonder; and he that had ſeene him then, would have ſuſpected his owne eyes, and would have had much adoe to beleeve it. But theſe latter yeares have produced a number of ſuch examples, & the holy Miniſtery hath beene poſſeſſed by traitors. Belly-gods are mounted up in the Pulpit, who for a little money have ſold their ſoules to the devill; who

have not done so much hurt by their apostasie, as they had done by their evill life, seeing that in going out, they have disburthened the body of the Church of an inward plague, as if it had vomited out a worme, or cast out a filth out of the House of God.

And if men seeke for the zeale and constancy of our forefathers amongst us, they shall seeke for that which God findes not there; for they did snatch at the bread of the Word of God from the middest of the flames, and did seeke after it amidst the perils: bu we are in distaste with it amidst our plenty. If they were imprisoned for glorifying God, in the selfe-same prison they glorified God to the double. They ranne to martyrdome, and we to pleasure, and to covetousnesse. They were more prodigall of their lives, then

wee

we of our money. They ſuffered more willingly for Ieſus Chriſt, then wee doe ſpeake of him. They increaſed and edified the Church of God by their good life, which wee deſtroy by our perverſe life. And if theſe faithfull ſervants of God, who amidſt the fires and the perſecutions, have planted ſo many Churches with ſo great ſucceſſe, ſhould riſe up from the duſt; they could not know their flockes, and would be aſtoniſhed, how in ſo little time Satan hath made ſo great a diſtraction.

In a word, our Churches doe reſemble the Statue of *Nebuchadnezzar*, whoſe head was of gold, and the ſtomake of ſilver, and the belly of braſſe, and the thighes of iron, and the feet mingled with earth: for the more we deſcend, and the worſer we waxe. And as the

ſeven leane kine that appeared to *Pharaoh*, devoured the ſeven fat ones that marched before them: our latter yeares have conſumed the plenty of the former, and have brought us the want of the Word of God.

Thereupon, as the expert Mariners beholding the foame ſhaping it ſelfe on the ſea, and the Fowles of the ſea retiring themſelves by flockes towards the land, doe preſage a ſtorme: ſo the faithfull Miniſters of the Goſpell, whom God hath eſtabliſhed Watchmen over his Houſe, ſeeing this corruption, did preſage with a loud voyce, the tempeſt to come, and did fore-ſee the evill that is befalne us.

The events have verified our words: they have beene true, to their great griefe, and their threatnings have beene propheſies againſt their will.

For

For God in an inſtant hath turned away his favorable countenance; hee hath brought the dayes of weeping, and of anguiſh, and of deſolation: dayes wherin after the teares drawn dry, remaines nought, according to the world, but ſorrowfull ſilence, full of confuſion, and an expectation of worſer things. Dayes, in the which the bloud of the faithfull is ſpilt, and the wilde Bores have broken up the incloſures of the Lords inheritance; and the remembrance of the ſervices of *Ioſeph* is loſt. Wherein our Townes are ſacked, the people numbred by the ſword, and we are driven out of the Country, which we have defended for thoſe that did expell us. Dayes wherein we are forſaken of our friends; and our neighbours beheld with croſſed armes careleſſely the deviliſhment & raſing of Gods houſe; waiting

till this cup passe also over unto them, and the day of their visitation arrive. Dayes wherein the threatnings of the Prophets are fulfilled, prophecying, that amidst the ruines of the Honse of God, should be heard the Cormorant, and the Owle; and the Satyrs should skip and sport there: that is to say, that the children of darknesse, and the evill spirits should rejoyce amidst the desolation of the Church.

For God hath said in himselfe, Seeing that this people doth corrupt themselves in prosperitie, I will see if thy will amend in adversity; Seeing that my words have not mooved them, I will moove them with paine; Seeing that they have not heard the sweetnesse of my voyce, they shall feele the waight of my hand. Because we have beene tyed to our goods, as if we were children

of

of this world, God driving us from our houſes into a ſtrange Countrey, makes us to feele in effect, that we are allies and ſtrangers on earth. Becauſe we have not heard the voyce of the afflicted, God hath not heard us in our affliction: becauſe we have been ſo quicke to quarrel, God hath ſtirred up a ſtronger quarrell; that as the burning Feaver dries up the itch; ſo the feare of our enemies may ſmother up theſe pettie riots that itch us. He puniſheth the diſtaſtes of his Word with the want, and the abuſe of proſperity with perſecution. He ſends a famine not of bread, but of the word of God, according to the threatning of the Prophet *Amos*, 8 *They ſhall wander from ſea to ſea, and from the North, even to the Eaſt; they ſhall run to, and fro to ſeeke the Word of the Lord, and ſhall not finde it.* Then they lament thoſe happy

8 *Amos.* 8. 12.

dayes, whereof they made to little esteeme; wherein they went in great troopes to serve God, wherin the ensigne of his Gospell was lifted up. They consider with a heart pierced with griefe, that in those places where the Word of God was preached, with full liberty, there they see an heape of ruines, a horrid silence, or a prophane laughter and an insulting of the enemies. O Lord, that thy hand is heavie, and that thy judgements are just, wee adore thy counsels with silence, wee passe a voluntary condemning over our selves we give thee glory in humbling our selves.

CHAP. IV.

Chap. IV.

The benefit God makes to his Church by Afflictions.

Although afflictions, wherwith *God* visits his Church are just punishments; notwithstanding, that hinders not but that *God* drawes from them other wholesome effects, and diverts them to another use. These effects are either 1. in regard of hypocritee; or 2. in regard of his children that suffer; or 3. in regard of those unto whom this example is propounded; of which three kindes of fruits it is needfull to treat in order.

1. *Fruite of persecutions, in regard of hypocrites.*

In the first place. Our *God* by afflictions is accustomed to cleanse his Church, and to make the hypocrites to goe out of it. He sifts his Church, to separate the filth from it; [h] whose Fan

[h] *Mat.* 3. 12.

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Irregular Pagination.

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[h] *Mat. 3. 12.*

Fan is in his hand, to purge thorowly his floore, that the chaffe and light spirits may be carryed away by the wind of persecution. Those are the waters of tryall, wherunto *God* leades men to call them, & retaines for himselfe none but such as lap with their hand of the water in passing, and do not stoop & stop for the injoying of the cõmodities of this life. But he sends backe those that wallow in them, and give themselves wholly over to them. Could wee know what true faith is, if there were no hard trials? Could one discerne the true Christians from the hypocrites, if they were not tried in the Cruet of affliction? Then it appeares, how much different things they are, to speake and to do well. Then is knowne the differẽce between faith & carnal security; betweene zeale & affected violence; betweene to be of the true Religion by custom

or

or by birth; and to be by affection. As *Simeon* ſaid to the mother of our Lord, [k] *A ſword ſhall pierce thorow thine owne ſoule, that the thoughts of many hearts may be revealed.* For it is eaſie to follow Ieſus Chriſt at weddings, or when he giues bread: But to follow him unto the Croſſe, appertaines but to the Virgin *Mary*, and to Saint *Iohn*, and to a few of the faithfull, who burne with zeale, and whom *God* ſtrengthens with his Spirit. *God* puts ſuch perſons in ſight, trying againſt them the poynt of afflictions. He ſhakes the tree which hee hath planted, to make that fruit fall, that have the core tainted; and that adhere not to the Church of *God*, but by humane conſiderations, and not by a firme confidence and aſſurance in the promiſes of the Goſpell. And it ſeemes that *God* will bring foorth a time, wherein none

[k] *Luk.* 2. 35

none ſhall perſevere in the profeſſion of the true Religion, but he that ſhall have a faith greater then a graine of Muſtard-ſeed.

Notwithſtanding, the falles the revolts of ſome, ſerve to confirme the reſt. For obſerving by what meanes Satan hath ſeduced thoſe that are faln, they avoyd his ambuſh, and doe withdraw themſelves from the place where the pace is ſlippery, and Satan lies in ambuſh. They obſerve, that this man hath beene ſurpriſed with covetouſneſſe, that man corrupted by pleaſure, that other carried away by haunting the wicked; and thereupon being ſeazed with an holy feare, and with a trembling to ſalvation, they implore earneſtly the helpe and aſſiſtance of *God*. And ſo that ſentence of the Sonne of *God* is verified, who ſaith, that *God* [1] purgeth

[1] Iob 15.

and

as his Church as a Vine-dreſſer, that that which remains may beare more fruit.

It was never otherwiſe, and it ſhall bee alwayes ſo. The Prophet *Elias* thought hee remained alone; ſo great were the revolts. Many of Ieſus Chriſts Diſciples forſooke[m] him and walked no more with him. And the Apoſtle doth foretell, that[n] in the latter times ſome ſhall depart from the faith. Can a man wonder if a body that hath voyded much fleame in his youth, doth voyd yet more in his old age? And if the ſea that hath alwayes caſt much ſome and filth on the ſhore, continues yet to caſt it now a dayes? If you ſay; I but the Church leeſeth by theſe revolts, and is weakened: I anſwer, that a body is not weakened in voyding of bad humours, nor a Common-weale in leeſing traitors: And that peace did corrupt

[m] *Ioh.6.66*

[n] *1 Tim.4.1*

corrupt many more, their affliction doth overturne. For as one takes more birdes with bird-lime, then one kils with the Peece: so ease belimes more, then persecution beates downe.

2. Fruits of persecutions in regard of the faithfull that suffer.

From the very same afflictions the children of *God* gather many fruits. For *God* by this meanes keepes them in feare; awakes their zeale which languished; pluckes from them the very heart-burning sighes; drawes teares from their eyes; inflames their prayers by anguish. And if having acknowledged, that the cause of the evill is in them, and that their sinnes have stirred up this tempest, they cast this *Ionas* into the sea: *God* will appease the tempest, and will restore to them a calme.

By this meanes also he weanes them from earthly delights & plants in their hearts a contempt of

of the world; and fashions them to humility and obedience, wherein they have the Lord Iesus himselfe for example, who, saith the Apostle, [o] *Though hee were a Sonne, yet learned he obedience by the things which he suffered.* By banishments, he teacheth them that they are strangers in this world. By reproches, he stirres them up to seeke their glorie in Iesus Christ; for if we had here on earth all things according to our desires, we should not thinke of our going from hence, and we would say, [p] *It is good for us to be here: let us make here Tabernacles.*

[o] Heb. 5. 8.

[p] Matth. 17. 4.

The very same Afflictions doe serve to strengthen the faith of the faithfull; for after this shocke, the faithfull, seeing himselfe standing upright without staggering, hath a great evidence of his election, and of the favour of *God*, who hath supported

supported him in so great a tentation. So the metals purified and tryed by the fire, are more durable. q *Experience worketh hope, which maketh not ashamed*; and that will happen which Saint *Peter* saith r *That the triall of our faith being much more precious then of gold that perisheth, though it be tried with fire, will be found unto praise, and honour, and glory, at the appearing of Iesus Christ.* So that all being well considered, it appeares that those that persecute us, doe serve us; and that our enemies are our Physitians against their intention; and these Horse-leeches, or bloud-suckers a-thirst of our bloud doe heale us. So the King of Assur is termed s *the rod of Gods anger*, as sent from *God* to punish his Church: *Howbeit hee meaneth not so, nor doth his heart thinke so, but it is in heart*

q *Rom.* 5.

r 1 *Pet.* 1. 7

s *Isa.* 10. 5. 7.

heart to deſtroy and cut off nations not a few: In ſerving his owne ambition, he ſerves the counſell of *God*, and the ſalvation of his children.

By theſe ſame Afflictions, *God* makes knowne what is the efficacie of his Spirit in thoſe that appertaine to his election: for who is he, that reading the martyrdome of many holy women, doth not admire in a body ſo weake, ſo great a force of courage? How comes it that ſuch tender and delicate creatures, who before durſt not ſnuffe a candle with their fingers, have reſolved to caſt themſelves whole into the fire? In the ſame hiſtories you ſee perſons taken from the dregs of the people, that have confounded the ſubtilties of the Inquiſitors by their wiſe anſwers, and overcome the cruelty of the tyrants by their conſtancie: that that ſentence of the

[t] Phil. 4. 13.

the Apostle may be verified, [t] *I can doe all things through Christ which strengtheneth me*; and that the promise of the Sonne of God may be fulfilled; [u] *I will give you a mouth and wisdome, which all your adversaries shall not be able to gainesay nor resist.*

[u] Luk. 21. 15.

Even as GOD gives stronger rootes to those trees which hee hath planted on the toppe of high rockes, because they are more roughly beaten with the windes; so *God* gives more force to those persons, whom he exposeth to rough temptations, and gives faith according to the temptation. He puts not out his children to the Combate to forsake them in their neede; for neither doe we enter into this conflict grounded on our forces, but on his assistance. It is in this extremity, that the Angell of *God* wipes off the drops of bloud, and Iesus

sheweth

ſheweth to the eyes of faith the crowne; and the Spirit of God, who is the comfort, ſpeakes to the heart of *Gods* children, and kindleth within them a heate that is victorious over the heate of the fire. For if *God* at all times receiues the ſighes of the faithfull, how much more the laſt ſigh of one of his children, that ſuffers for his Name? If *God* gathereth up their teares how much more their bloud? If Ieſus Chriſt on the Croſſe prayed for thoſe that crucified him, how much more will he in his glory make interceſſion for thoſe, that are crucified for his ſake? Surely x *precious in the ſight of the Lord is every kinde of death of his Saints.* How much more precious is that kinde of death particularly conſecrated and devoted unto the defence of his quarrell? Vnto ſuch hee hath prepared crownes, and a reſt, whereof

x *Pſal.* 116. 15.

whereof wee will ſpeake hereafter.

3. *Fruit of perſecutions, in regard of thoſe to whom this example is propounded*

Finally, *God* makes uſe of the ſufferings of his ſervants, to build his Church, and incourage the weake; as the Apoſtle teacheth us, *Y* *I would yee ſhould underſtand (brethren) that the things which happened unto me, have falne out rather unto the furtherance of the Goſpell. So that my bonds in Chriſt are manifeſt in all the Palace, and in all other places, and many of the brethren in the Lord waxing confident in my bonds, are much more bold to ſpeake the Word without feare.* There is nothing ſo perſwading as the word of a dying man, yea without word his ſufferances ſpeake, and perſwade more then any preaching; for then all the affections are layd open unto view, and diſſimulation hath then no place. The aſhes of the Martyrs at all times have beene

Y Phil 1. 12, 13. 14.

the

the ſeed of the Church. Neere, by theſe aſhes wee warme againe our zeale, which hath taken cold; their conſtancie awakes our faintneſſe; for if they doe not ſerve us for example they will ſerve to accuſe us. Their example will ſerve us, if conſidering their zeale and the greatneſſe of their ſufferings, we put our ſelves in their place, and thinking what we would doe, if wee were called to the like triall, and if we are provided of ſufficient armour for ſo great a combate.

That which I ſay of the death of Martyres, is to be applied alſo to all thoſe ſufferings by the which the faithfull is tried and layd open unto view. For as the drugges doe yeeld more ſent when they are ſtamped in a morter; ſo the faith of the faithfull is of better odour during Affliction. So that the Tyrants and

and persecutors have often served, without their thinking, to build the Church, and to enlarge it, and have spred the good savour of the Gospell. Thus the dissipation of the Church of Ierusalem by the persecution of Saint *Stephen*, served to spread the doctrine of salvation to the Countries therabout; and to raise a number of Churches: That happening unto persecutors, which might happen to the man, who to put out a quicke fire of coales, should scatter it over all the chamber, and so should set on fire the whole house. The Tyrants themselves have often beene astonished to see themselves disappointed of their intention. They have often beene affrighted at the constancie of Martyrs; and the breaking of these earthen vessels hath affrighted the Madianites, and hath put out to view the Lampe

Lampe of faith that was therein incloſed.

CHAP. V.

Comforts wherewith the Word of God furniſheth againſt perſecution. And firſt, the example of Ieſus Chriſt, and the conformitie with him.

THe Word of *GOD* goes yet further. For in theſe ſelfeſame perſecutions, by the which God chaſtiſeth us juſtly, it findes not onely meanes to profit, but alſo matter to rejoyce & to glory therin. So the Apoſtle S. *Paul* ſaith, that [a] *we glorie in tribulation*; & the Apoſtle to the Hebrewes commends the faithfull Iewes, for that [b] *they took joyfully the ſpoyling of their goods*. And al the Apoſtles together, after they had bin beaten, [c] *departed from the*

[a] *Rom.5.3.*

[b] *Heb.10.34.*

[c] *Act.5.41.*

presence of the Councell, rejoycing that they were counted worthy to suffer shame for his name. One of the principall grounds of this joy, is to have in these sufferances Iesus Christ for our Chiefe and companion, and to take part with him in his reproch. For what is there more honourable, then to carrie the Crosse after Iesus Christ, seeing that in it he hath trimphed over hell, and [d] made a shew openly of all the power of the Devill? What greater honour can there be, then to be made conformable unto Iesus Christ, and [e] *to beare in his body the markes of the Lord Iesus?* Or, who would be ashamed to weare a garment which the King of heaven hath worne? Those that in times past have bin prisoners with our Kings taken in battell by their enemies, have thereby got great honour, and their memorie is ingraven in the ancient histories.

[d] *Fol.2.15*

[e] *Gal.6.17*

How

How much more is it an honourable thing to be a cõpanion of the sufferings of the eternal Son of *God*, who makes us partakers of his Afflictions, that he may make us partakers of his kingdome? Truly it is a more honorable thing to suffer with Christ, then to triumph with the world. It is better to be blamed for Iesus Christ his sake, then to be commended without him or against him. It is a greater honour to be inserted in the *Booke of Martyrs*, then to be put in the Chronicles of the Kingdome. For seeing that we have not life but by the death of Iesus Christ, we must not thinke that wee can have any true glory then by his ignominy. And seeing that our life is so short and so miserable, to what excellent use can we imploy it, then to mingle our bloud with the bloud of the Sonne of God, and subsigne and ratifie by our death the doctrine

ctrine of the Gospell?

Moreover, we not onely suffer, according to the Conformity of Christs sufferings, but also Christ declares, that when we suffer, he suffereth also with us.[f] *In as much as ye have done it unto one of the least of these my brethren, yee haue done it unto me.* Himselfe spake from heaven, saying, [g] *Saul, Saul, why persecutest thou mee?* Although that the the Lord was then in his glory. For he suffers even now a-dayes in his members, as the Apostle Saint *Paul* saith, [h] *I fill up that whibh is behinde of the Afflictions of Christ in my flesh, for his bodies sake which is the Church.* When they massacre the faithfull, they pierce againe his feete and his hands; and when they take their goods from them, they cast lots upon his coate.

[f] Matth. 25 40, 45.

[g] Act. 9. 4.

[h] Colos. 1. 24.

If then yee are banished from your Country for the profession

on

on of the Goſpel; remember that our Lord Ieſus, to ſhew that he was here on earth a ſtranger, would be borne in an Inne, and being as then in his cradle, fled into Egypt. Are yee poore? remember our Lord Ieſus, who lived of the ſubſtance of certaine women fearing *God*. Are yee ill bedded? remember Ieſus Chriſt, who had not where to reſt his head. Are yee by poverty conſtrained to drinke water? remember that Ieſus Chriſt, who ſuffered for you, was put to drinke vineger.

Are yee by the ruine of Churches, where the Goſpell was preached, brought to aſſemble together in chambers and ſecret places, while the falſe doctrine is preached under vaulted roofes, and in loftie Churches? put before your eyes Ieſus Chriſt, who preached in a boate toſſed, and amidſt

the noise of the waves, whilst that the Scribes and Pharises did preach in the Temple of *Salomon*. Doubtlesse this tossing of the ship, and the noise of waters amidst which hee preached, did serve to prepare his Disciples to the preaching of the Gospell amidst the agitation of troubles, and amidst the noise of those great waters; whereof mention is made in the Revelation, which are peoples and contrary nations. Revel. 17. 15.

Are yee charged maliciously, and blackt with injuries, as seditious and perturbers of the Kingdome, and as enemies to all good workes? Remember that our Lord Iesus was called a Devill; notwithstanding he was the Sonne of *God*; that he was accused to be an enemie to *Cæsar*, and that he would usurpe the title of King, though he payd tribute to *Cæsar*, and exhorted

exhorted others to it. That hee was accuſed as if he would aboliſh the Law, notwithſtanding he came to fulfill it.

Chap. VI.

The ſecond Comfort, the example of Prophets, Apoſtles, and Martyrs.

IT is not a ſmall honour alſo to march after ſo many Martyres, after ſo many Prophets and Apoſtles, that haue made plaine the way. *Iezabel* did put to death the Prophets of Iſrael, and *Obadiah* did hide an hundred of thē in two caves. *Zechariah* the ſonne of *Iehoiada*,[k] was killed in the Court of the Houſe of the Lord, by the commaundement of King *Ioaſh*. The Hiſtory of the Iewes doth teſtifie, that *Iſaiah* was ſawed in two by the commandement of the King *Manaſſes*. That *Ieremiah* was ſtoned

[k] 2. *Chron.* 24. 22.

stoned to death at Taphnes in Egypt. And the Apostles haue not beene better vsed. Wee are inrolled and mustered for the selfe same warre, and maintaine the selfesame cause though with lesse vigour. And although we are inferiour to them in vertue, notwithstanding *God* doth vs that honour, to make vs of their bands, and propounds vnto vs the very same crowne. Who had not rather be in prison with the Apostle Saint *Paul*, then bee with *Nero* on a throne? Or who esteemes not the condition of *Iohn* the *Baptist* more happy then that of *Herod*, a slaue to his concupiscence? By the example of these excellent seruants of *God* Iesus Christ incourageth vs: [1] *Blessed are yee when men shall reuile you, and persecute you, and shall say all manner of euil against you falsely for my sake: Reioyce, and be exceeding glad,*

[1] *Mat. 5. 11, 12.*

for

for great is your reward in heaven: for so persecuted they the Prophets which were before you.

If any one be ill lodged and fitted, let him remember, that the ancient Christians did hide themselues in Caues: if his table be ill furnished, let him say, The Apostles had not so much; and this is better worth then the Locusts and the wild hony of S. *Iohn* the *Baptist*. If hee be put to get his living with his hands for the Word of *Gods* sake; let him remember the Apostle Saint *Paul*, who laboured with his hands, and got his living with making of Tents; and let him perswade himselfe, that seeing *God* makes him conformable to his faithfull servants in their afflictions, he will make him conformable to them in that glory which they inioy. Who is it that burnes not with zeale,

reading the booke of Martyrs? Who is it that feeles not himselfe touched to the quicke, by the example of *Hierome* of Prague, chiding the executioner that would light the fire behind him, and saying, Put the fire before me: for if I feared the fire, I would not be here? Or by the example of that woman, who in the time of *Valens*, ranne with her haire loose about her eares holding a child in her armes toward the place where the Martyrs were executed: and demanded whither she ran, answered, crownes are given to day, and I will bee partaker of them.

But that whereunto Iesus Christ doth principally prepare vs by his aboue-mentioned words, is to indure calumnies and outragious injuries for his sake, after the example of the Prophets. Doe not finde it strange, if men perswade Kings

that

that our doctrine is injurious to Soueraignes, and tendeth to the diminution of their authority: For so hath the Prophet *Amos* been handled by an idolatrous Priest, who accused him to *Ieroboam*, saying, [m] *Amos hath conspired against thee, in the middest of the house of Israel; the Land is not able to beare all his words.*

[m] *Amos* 7. 10.

Doe not finde it strange, if on these calumnies, those that serve God in pureneſſe are expelled out of the house of the King; for commandement was incontinently given to the same Prophet, [n] *Prophecie not again any more at Bethel, for it is the Kings Chappell, and it is the Kings Court.*

[n] *Amos* 7. 13.

No more are you to wonder, if now adayes the faithfull are accused of sedition, and to be the cause of the troubles of the Kingdome; and the Kings are provoked to persecute them, and

and to cut their right hand with their left. For it is the same whereof the Apostle Saint *Paul* was accused by *Tertullus*, ° *Wee have found this man a pestilent fellow, and a moover of sedition.* And that which is the most intolerable, is, that those that put those blames upon us, are those that have their hands dyed in the bloud of our Kings; who of fresh memory have stirred up the French to rebellion, out of whose schoole are issued the Parricides; and who by expresse bookes burnt in publike by the hand of the executioner, doe teach, that the Pope may take away the life and Crowne from our Kings, and dispose of their Kingdome. We should have a bad opinion of our selves, if such men spake well of us. *God* forbid they should praise us, while that they speake ill of *Gods* Word, who is injured and

° Act. 24. 5

and wronged with us, and is iojned with us in this quarrell; who alſo will change their curſes into bleſſings, and will ſet in view our innocency, as he promiſeth us, p *God ſhall bring foorth thy righteouſneſſe as the light, and thy judgment as the noone day.* The day will come, wherein *God* will heare againe our aggrievances and wrongs in full judgement; and will bring for the laſt time our ſuit unto an hearing, and will render unto every one according to his workes.

p Pſa 37.6.

No more alſo muſt we marvell, if all the miſchances of the Country are imputed to us. For it is that wherewith *Ahab* charged the Prophet *Elias*; q *Art thou hee that troubleth Iſrael?* as if he had beene the cauſe of the famine.

q 1 Kirg. 18.

Neither is it at this time only, that the true Religion is accuſed that it corrupteth manners,

ners, and gives liberty to all dissolution; for the enemies of the Gospell have slandered the Apostles, under colour that they preached the grace of *God* in Iesus Christ, *affirming* [k] *that they say, Let us doe evill, that good may come*; and, [l] *Let us continue in sinne, that grace may abound*. Satan following the same steps, did of old defame the Christian Assemblies, as if they did commit filthines one which another, the candles being put out; and kild a child, whose bloud they sucked, inventing a thousand such impostures.

[k] *Rom.* 3. 8.

[l] *Rom.* 6. 1.

It is therefore a great honour to us, that we are blamed with such persons, whom God hath so much honoured. It is better to be defamed with the Prophets and Apostles, then to be praised with the world. whose praises are rather an accusation.

CHAP.

Chap. VII.

The third comfort, the greatneſſe of the reward.

TO incourage us to beare the reproch of Chriſt, the holy Scripture propounds unto us alſo the greatneſſe of the reward: [r] *Rejoyce and be exceeding glad, for great is your reward in heaven.* For if Ieſus Chriſt declares unto us, that that man ſhall not leeſe his reward, that ſhall [u] have powred and given a cup of cold water to a poore man in his neceſſity; hee that ſhall have powred out all his bloud for the Word of *God*, ſhall he have no reward? *If* [x] *we ſuffer with him, we ſhall alſo raigne with him.* It is he that tels us [y] *Be thou faithfull unto the death, and I will give thee a Crowne of life:* [z] *Here is the patience and the faith of the Saints.*

[r] *Mat.* 5. 22

[u] *Math.* 10. 42.

[x] 2 *Tim.* 2. 12.

[y] *Rev.* 2. 10

[z] *Rev.* 13, 10.

Saints. If men take away our goods, wee have [a] *in heaven a better and an enduring substance.* If they doe chase us away, Iesus Christ doth acknowledge us for his brethren. If we are banished, as well are we strangers in this world; and it is no further from hence to heaven, then from the place from whence we were banished. If they make us weepe, Iesus Christ wipes off our teares, and the promise of *God* comforteth us. If they cause us to dye, even by that, they make us to live. Thinking to destroy a Christian in putting him to death, is as if one would drowne a fish: for it is to put him in the place where onely is his life. What imports it us, if we end this life by a Fever, or with the sword? If we render up our soules by the mouth, or by a wound? If we dye by an emotion of humours,

[a] *Heb.* 10. 34.

humours, or by a civill commotion? ſo that we render up our ſoules into the hands of him that hath purchaſed them with ſo great a price, and that we be placed in the poſſeſſion of his glory?

Here ſurely appeares the great ſtupidity of man, and his blindneſſe; for we ſee ſouldiers expoſe themſelves to the danger of the ſhot, for a pay of ſixe pence a day: but for the teſtimony of Ieſus Chriſt, who gives ſo great a reward, they recoyle by cowardize. Many heathen men are dead courageouſly for the defence of their Country. Contrariwiſe, many Chriſtians forſake ſhamefully the cauſe of *God*, and to ſave their lives, leeſe their ſalvation. Shall ambition have greater power in the heathen, then zeale in us? The love of their Country, ſhall it be of greater force, then the love of *God*, and

and the hope of salvation?

Now to inforce this exhortation, the holy Scripture compares the present afflictions with the glory to come, and putting them in a ballance findes no comparison. [b] *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternall waight of glory.* And, [c] *I reckon that the sufferings of this present time, are not worthy to be compared to the glory which shall be revealed in us.* [d] *For to me to live is Christ, and to dye is gaine.* To leese this life for the love of him, is as who should cast off his cloke to save his life. To suffer for his sake, is as if a man should cast a few drops of sweat, to gaine a great treasure.

[b] 2 Cor. 4. 17.

[c] Rom. 8. 18

[d] Phil. 1. 21

I confesse indeed, that to us that are carnall, and tyed to the the things present, afflictions seeme bitter: that it is a hard & offensive thing to this flesh, to

forget

forgoe houſe, land, friends, to flie into a ſtrange Country. That it is a hard thing to digeſt, when a man repreſents to himſelfe, that the profeſſion of the Goſpell is fit for to ſhare a wallet to his children, and to eſpouſe perpetuall poverty. And if *God* will trie us further, and call us to martyrdome, and will have us to give our lives for his Word, then the fleſh ſtirres up great conflicts, and hath much adoe to reſolue; ſeeing that Ieſus Chriſt teſtifieth even of Saint *Peter*, that when he ſhould be led to martyrdome, another ſhould gird him and carrie him whither he would not; and that he would willingly have bin contented to exempt himſelfe from this torment, if he could have done it without offending *God*. But alſo it is then when God workes powerfully in the hearts of his ſervants; and even as afflictions doe

[a] *Iob.* 21. 18.

doe the comforts abound in greater measure. And *God* forsakes not his children, but makes them feele his secret power, and what is the seale of the Spirit, that white stone, that inward witnesse, that earnest of our inheritance; that Spirit of adoption, who speaketh to the hearts of *Gods* children, who represents the goods to come as present to him, and gives him in this body a taste of the glory to come.

The Comparison in the continuance.

Now the comparison betweene the afflictions of the present life and the glory to come, consists, either in the continuance; or in the greatnesse and excellencie. As for the continuance; *Iacob* had already lived an hundred and thirty yeares, when he said [f] that the dayes of the yeares of his pilgrimage had bin few and evill. And *God* by his Prophet *Isaiah*, speaking of the affliction

[f] *Gen.* 47. 9

fliction and captivity of the Church which ſhould laſt ſeventy yeeres, ſaith, s *For a ſmall moment have I forſaken thee. In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſſe will I have mercie on thee.* And although affliction ſhould laſt the whole life of a man, notwithſtanding, the affliction cannot be long, ſeeing that life is ſhort. But *God* is accuſtomed to give ſome reſpit and ſome dayes of refreſhing, and to ſtirre up ſome *Simon* of Cyrene, who eaſeth us of this burden for a while. But the life promiſed to Gods children, is a thing without end. A thouſand millions of yeares make not a part of the eternity; for if at the end of every million of yeares the ſea ſhould but leeſe a drop; I ſay, that at the laſt it would be drie, and that there would be ſome end in this diminution. But take from

s *Iſa* 54. 8.

from eternity ten thousand of millions of yeares, it is not diminished at all, and there is alwaies so much remaining as was before. This word for EVER is a bottomlesse depth, a conception without end, where the thoughts do leese themselves in the infiniteneſſe.

Which makes me often thinke seeing that this short life drawes after it so great a traine and consequence, and that it is a moment whereon infinitneſſe depends; and that the evill which men doe, cannot be amended after the course ended: how it commeth to passe that men leese and languish out needlesse their time, as if they had alwayes more remayning, and live without thinking to dye, & dye without having had a thought to live well, and goe out of this world, without knowledge why they came into the world, being cast into a sleepe by a profound lethargy

thargy in the fruition of preſent things. As for the excellent greatneſſe of the heavenly glory, in compariſon of the lightneſſe of affliction; it is a thing wherin we finde our ſelves much incombred, and our words are much beneath our thoughts, and our thoughts much below the truth. For *God* meaſures not his gifts according to the capacity of our thoughts and deſires, but according to the greatneſſe of his riches and his bounty. And if the Apoſtle ſpeaking of the Goſpell, ſaith, that they are things *that eye hath not ſeene,* [h] *nor eare heard neither have entred into the heart of man*: How much more doth the fulfilling of theſe things, ſurpaſſe the capacity of our underſtanding? If the Apoſtle Saint *Peter* having ſeene Ieſus Chriſt transfigured, was in ſuch wiſe raviſhed how much more would he have beene

The compariſon in the greatneſſe and excellencie.

[h] 1 Cor. 2. 9

beene raviſhed, if he himſelfe had beene transfigured; as our bodies ſhall be in the day, wherein the Lord [i] *ſhall change our vile body, that it may bee faſhioned like unto his glorious body?*

i *Phil.* 3. 21.

The fathers naming the death of the faithfull, *a birth*, and the day of their martyrdome, *the day of their nativitie*; did ſhew how much eſteeme they did make of the life to come; excellent and glorious in compariſon of this preſent life. And ſuch difference as there is betwixt the life of a childe in his mothers belly, and the life of a perfect man, that leads an armie, or governes a Commonweale; ſuch a one, yea greater is the difference betwixt the life of the faithfull in this body, and the life which he ſhall enjoy in the Kingdome of heaven. And ſuch a compariſon as there is of the corrupted darke-

neſſe

neſſe of the wombe where the childe moves it ſelfe, with the brightnes of the Sun; ſuch is the cõpariſon of the brightnes of the Sun which we enjoy in this body with the brightnes of Gods preſence, which we ſhall enjoy in heavenly glory. That ſuch a cõpariſon as there is of the narrow place where the childe is ſhut up, with this ſpace of the earth, whereon we walke; ſuch is the difference between the widenes of the earth, and the out ſtretcht cope of the kingdom of heaven; & as the childe cõming into the world, comes forth out of darknes, and leaving the ſecondine that wraps him in, enters into the light; ſo the ſoule going forth out of this body, as out of an obſcure priſon, leaving this body, enters in the light of God: & that as a child, if it had the uſe of reaſon, would rather laugh, ſeeing that he is come out of an infectious and darke place,

to injoy the light of the Sunne, instead that it cries at his comming into the world. Even so a man laments when he must dye; but if he knew what this light is, whereinto the faithfull enter by death, he would rejoyce at the going out of this body, instead of being sorrowfull.

In this life our delight is to change places, apparell, and food, and to see, or to doe some new thing; but there our felicity will consist in rest, and in not changing for ever our occupation, and in being alwayes bandied to one action, which we can never change without losse.

Here our soules are distracted with a thousand and a thousand divers actions, occupied in making the heart, and the arteries, and the panting veines to beat, to puffe up the lunges, to digest and distribute the food, to receive the relation of the five senses, to revolue a

thousand thoughts, to hold the bridle of affections, and to make it act a thousand severall matters at one time. But there our soules will admire themselves, to see themselves disburthened of al this toile in a moment; & to enjoy a peace without trouble a happines without measure, a contentment with out interruption, a good that satisfies all desires, and excludes all feares.

There not onely shall be no more vices nor paine, but also the most part of vertues shall be no more, because they are rather remedies unto vices, and a supply against our infirmities. Faith shall be no more, for we shall have the sight. Nor hope, for we shall injoy the things hoped for. Nor patience, for there shall be no more paine. Nor continency, because there shall be no more temptation. Nor mercie, for there shall be no more misery. The onely

knowledge of God shall fill up our understandings, and the alone love of God shall possesse our affections.

Those that have the knowledge of true Religion, and live in a Country where idolatry reignes, and where it is not permitted to gather together to serve *God*; if they happen to passe thorow a Country, where there is liberty of conscience; then finding themselves in the great assemblies of the faithful, where the Gospell is purely preached; they admire the good hap of that people that enjoyes the Word of *God* in such plenty. How much more thinke yee that those soules which *God* hath gathered together in heaven, are ravished with joy; when after having so long heard the Name of *God* blasphemed on the earth, and his covenant prophaned; they finde themselves in the assemblies of

the happy Spirits, and mixe themselves with the Saints and Angels; [k] where are other songs, another kinde of thanksgiving, that new song which none can understand but those that sing it; where *God* being fully knowne, is also entirely served and without any diversion?

[k] *Revel.* 14 3.

But how much greater shall the contentment be, to see Iesus Christ, and to visit him so neere, who is come to visit us from so farre off? Who is come downe on earth, to lift us up to heaven? And if to see some false and supposed reliques of Iesus Christ, or to see the place of his birth or of his passion, the superstitious passe the seas, take and make long journies with danger and cost; what would they not give to see him in his glorious Majesty, sitting at the right hand of his Father?

But the fulneſſe of contentment and of glory conſiſts in ſeeing the face of *God*, as it is ſaid, [l] *In thy preſence is fulneſſe; at thy right hand there are pleaſures for evermore.* And, I [m] *will behold thy face in righteouſneſſe: I ſhall be ſatisfied with thy likeneſſe.* It is a face that is all eye, a face that transformes into his likeneſſe thoſe that doe behold him, as a looking-glaſſe expoſed to the Sunne, as Saint *Iohn* ſaith, [n] *Wee ſhall be like to him, for we ſhall ſee him as hee is.* And *David* ſaith, [o] *They that looke unto him, are lightened*; *God* fils them with light and perfection by the Sunne-beames of his face, and by the irradiation of his Holineſſe. He cauſeth them not only to ſee his light, but he makes them alſo to be light. He makes them to ſee his Brightneſſe, not as we ſee the bright-

neſſe

[l] *Pſal.* 16. 11.

[m] *Pſal.* 17. 15.

[n] 1 *Ioh.* 3. 2

[o] *Pſal.* 34. 6

neſſe of the Sunne by two little windowes, which we call eyes; but as if a man were eye thorowout all his body, and ſhould receive the light on all ſides.

And who could conceive things worthy of this ſight; ſeeing that the corporall Sun, which is but darkeneſſe in compariſon of it, dazles our ſight? Seeing that *Moſes* himſelfe, at the ſignes of the preſence of God, much inferiour to his glorious view, ſaid, p *I exceedingly feare and quake?* Seeing q that *Elijah* at leſſer ſignes wrapped his face in his mantle? Seeing that the Seraphins that ſtand before the Throne, cover their faces with their wings, not able to endure the brightneſſe of his Majeſtie? Therefore we put our finger on our mouth, and adore with ſilence that which we cannot expreſſe with words,

p Heb. 12. 21.
q 1 King. 19. 13.

Then shall we draw out of the wel-spring of goods. Then *God* will wipe all our teares. Then *God* will be all in all, that is to say, that by the fruition of this one good, he will make us enjoy all kindes of good, and by one good thing will satisfie us in all that we can desire. The number of joynt-heires shall not diminish the portion of any one; for heavenly goods are possessed solidly & by parts undivideable; no lesse then every one enjoyeth the whole light of the Sunne. As formerly *Ionathan* had his strength, and his eyes enlightened, as soone as he had tasted of the hony dropping from the rocke; so the faithfull, toyled with evils, and fainting under the burthen, recover strength, having tasted something of this soveraigne good. It is that that strengthened the Martyrs during their torments, and that made

made their faith victorious over death, and made them glorifie God in the middeſt of the flame.

It may be that there are many, who for the ſervice they doe to God, would be well contented that *God* would reward them with temporall riches and bleſſings. But *God* will not reward his children ſo ill; he will not give corporall wages for a Spirituall labour. As he regards not what we deſerve, ſo he determins not that which we deſire; and meaſureth not his liberality by the weakeneſſe of our deſires; but he conſiders what is meete for his greatneſſe. So alſo he rewards not our workes, but his gifts, and crownes the worke which he hath begun in us.

Chap. VIII.

The fourth Comfort, The weakenesse of the enemies.

VNto this Comfort drawne from the excellency of the promised reward, the Scripture addes another, taken from the weakenesse of the enemies of the Church, in comparison of the power of God. The Prophet *Isaiah* speaking of the Kings of Syria and of Israel, persecutors of the Church, calls them in contempt, The two tailes of smoking firebrands. The tyrants may drive us out of our native Country: but they cannot exclude us from the Burgesseship of heaven. They may beate downe our Temples: but mauger them, our hearts are the Temples of the holy Ghost. They may take away our mony: but they cannot.

Isa. 7. 4.

not take away our riches. They may take from us our worldly honours: but not the honour to be the children of God. They may deprive us of our lives, but not of our salvation. And the executioner that cut off Saint *Pauls* head, hath not taken away his Crowne. *God* holds the Devill fettered with the chaine of his providence, which he lengthens according to his will. Sometimes he permits this Lyon to stretch out his clawes and tallons to our clothes; sometimes even to our bodies: but an Injunction is given him, not to touch our soules. Our enemies doe nothing but by Gods permission, who loves us. They move not and breathe not but by the assistance of our Father. And when they have done us all the evill they could doe us; *God* is powerfull to make, and good to will, that all things worke together

together for our good and ſalvation. In the recoiling he findes approchings. The worſt tooles ſerve him to make an excellent work. He hath hidden wayes; he followeth a way that is unknowne to us.

And if wee conſider the number, wee ſhall finde, that though that which appeares for us, ſeemes to be almoſt nothing; notwithſtanding that ſentence of the Prophet *Eliſha* is true, namely, [f] *That they that bee with us, are more then they that be with them.* For he encampeth legions of Angels round about them that feare him. One Angell alone is ſtronger then all the men together; and Ieſus Chriſt our brother and our Saviour is ſtronger then all the Angels together. [t] *None ſhall plucke us out of his hand.* He hath the number of his elect, who even all of them ſhall come

[f] 2. King. 6. 16.

[t] Ioh. 10. 28.

come in their time, what hinderance soeuer Satan and the world shall put thereunto. As by our sorrow we cannot augment the number of the elect, so our enemies cannot diminish them by their violence.

Chap. IX.

The fift comfort, Gods promise.

And thereupon to succour our faith hardly assaulted, it is necessary to haue alwayes before our eyes the promises of God, and to hold them as a sure and firme Anchor of the soule, and as a sure foundation, and more firme then heaven or earth. Now he hath promised, [u] *that hee will not leaue us Orphanes*; hee hath made promise to vs, that [x] *he will not leaue vs nor forsake vs*. He hath promised [y] *to be with vs always, euen vnto the end of the world*. O eternall

[u] *Iob.* 14. 18.

Heb. 13. 5.

[y] *Mat.* 28. 20.

eternall Sonne of *God*, holy and true: thoſe are thy words on the which we have relyed, which being found true heretofore wil have no leſſe firmenes & certainty for the time to come. Now therefore ſeeing forces faile vs, make vs feele the effects of thy promiſes, and let not thoſe be confounded nor aſhamed that haue reſted on thy Word. Thou that doeſt number our haires, doſt thou not alſo number our ſighes, and yet more our ſoules? Thou that haſt deliuered us out of hell, wilt not thou deliuer vs out of theſe troubles, and out of the hand of thoſe that perſecute vs? For what hinders vs, but that in ſpeaking to God, wee may imitate *Davids* ſpeech, reſolving himſelfe to the combate with *Goliah*? [z] *The Lord that deliuered mee out of the paw of the Lion, and out of the paw of the Beare, hee will deliuer me*

z 1. *Sam.* 17 37.

out

out of the hand of this Philistin. Let vs also say after the same manner: That great *God* that hath delivered vs out of the jawes of the divell, and out of the power of hell, will also deliver vs out of the hand of our enemies. Surely God will not [a] forsake his people, and wil be mooued with compassion towards his children. If hee suffer his Church to bee cast into the furnace of persecution, for not bowing the knee before the Idoll; the Sonne of God is in the Furnace with it to protect her. Hee makes his Church to bee like to the burning bush which was not consumed, because that God was in the middest of it. [b] *For the rod of the wicked shall not rest vpon the lot of the righteous, lest the righteous put forth their hands vnto iniquity.* [c] *God will not suffer vs to be tempted aboue that we are able, but will with the tentation*

[a] Psal. 94.

[b] Psal. 125. 3.

[c] 1. Cor. 10. 13.

tation also make a way to escape, that we may be able to beare it. For although we are great sinners, we are notwithstanding his children: and we are hated not for our sins, but for his quarell. And besides, there will be found amongst vs some faithfull soules that feare God fervently, for whose sake God will leaue a remnant, which hee will cause to increase, and make it an example of his blessing. Perhaps they shall not be the greatest, nor the richest, but some poore that sigh in secret, whose lifting vp of hands will doe more then the sword of those that fight. It is the observation which the Wise man makes; [d] *There was a little City, and few men within it, and there came a great King against it, and besieged it, and built great Bulwarks against it, Now there was found in it a poore wise man, and he by his*

[d] *Eccles.* 9. 14, 15.

his wisedome deliuered the City, yet no man remembred that same poore man.

It is an vnjust and illgrounded feare, to feare that the Church of God can ever be wholly abolished out of the world: seeing that the world is but made for the Church of God. It will never happen that the Sunne will rise to light only the enemies of God, and for to serue onely as a lampe in a temple of idols.

But then it will leese its light and the heavens will fall, when there shall be no more of Gods children to beborne, & that the number of the Elect bee fulfilled. Our Lord Iesus the head of the body of his Church, sits at the right hand of God in heaven, farre aboue all the confusion of this world, where the devill rules. Wherefore as the body cannot be drowned so long as the head is aboue water

water. So although a floud of evills, should here on earth, it could not drowne or choake the Church, because its head is in heaven, before whom, seing in time of his infirmity, the devils did tremble, and durst not so much as enter into hogs without his permission, can they be now able to snatch away with violence his elect, and turne vpside downe his church for the which he dyed, now that he is in the height of his glory?

Remember the forepassed ages, wherein the Church of God beaten downe, and ready to giue vp the ghost, set her selfe on foot againe, and became suddenly dreadfull to her enemies. Like vnto a ship that defies the tempest and which was thought often to be drowned, and which is seen againe to appeare amidst the waues, against all hope: for there within is a Pilot that is

Master

Maſter of the winds, and who ſeemes now to ſleepe; but hee will awake himſelfe, and chide the windes that blow on thoſe waters, on the which the great whore ſits, and will giue againe a calme. Remember alſo the ages of old, in the which the great and potent Empires are falne, but the Church remaines on foot amidſt the ruines: even as after a boyſterous wind of many dayes, you find the great Okes broken and caſt to the ground, but the Time and Marioram whole and ſtanding vp; for the worldly Empires haue for their ſupport the ſtrength of men, but the Church of God is held vp with the ſelfſame hand, which vpholdeth heaven & earth. And if Satan could overturne the heavens hee had long agoe turned them vpſide downe, for he is an enemy of Gods workes: but hee cannot, becauſe that the heavens

vens are upheld by the Word of *Gods* power; and notwithstanding the Church of *God* is upheld by a firmer word; to wit, by the Word of his Covenant in Iesus Christ, whereof it is written, [c] *Heaven and earth shall passe away, but my words shall not passe away.* That Word hath brought forth the light of the eye, but this is the light of the soules; that Word hath made the earth to bring forth fruit, but this makes our faith to beare fruit; that hath stretched out the heavens, but this procures them to us, and brings us into them; the foundations of the Church are in heaven, farre from the undermining of the Devil, and where the indevours & powers of the enemies cannot attaine unto.

[c] *Matth.* 24. 35.

6. Consideration, the punishing of a Countrey, when God takes away his Word.

True it is, that for the sinnes of a Nation, and for to execute his counsell, touching the election & reprobation of men, *God* sometimes

ſometimes takes away his Church out of a Country, and tranſports this Candleſticke, to carry it into another Nation that will bring forth better fruits. For the ſinnes and crimes of the Churches of Greece, and of Aſia, *God* ſuffered Mahumetiſme to raigne there; and for the vices of the Weſterne Churches; he hath ſuffered the ſonne of perdition to ſet up his throne there. And we know not what the counſels of *God* are for the time to come. But when ſuch a thing happens, we muſt not thinke that *God* doth it only to puniſh his Church, for the greater part of the puniſhment lights on his enemies, and on a rebellious Nation that hath long time reſiſted his Word. Seeing therefore that this Kingdome is ſince ſo many yeares imbrued with the bloud of the faithfull; and ſeeing that the French Nation

Nation since so long time resisteth the Gospel, and doth wilfully oppose himselfe against the truth, by a wilfull blindnesse: Is it not reason that God remove from that people his Word, and take away from them the meanes of their conversion? Is it not reason that *God* powre upon such a stiffe-necked Nation darkenesse thicker then ever before, and that it be plunged more then ever before in errour, and inthralled to idolatry? When *Lot* was compelled to goe out of Sodom, and to lose all his goods, who was the most punished, *Lot*, or the people of Sodom?

Let the Father of mercy, the God of all consolation, rather punish us with any other punishment in this life, then by taking away from us his Word. Let him leade us thorow the hideous Desarts; let

let him cauſe us to paſſe amidſt the rolling waues, and thorow fiery Serpents, ſo that he cauſeth to raine on us alwayes the Manna of his Word, and that Bread of heaven, untill wee come unto the inheritance which he hath promiſed us; and that whilome the thundring voyce of the Lord breaks the Cedars, and maketh the Deſart and Liban to tremble, and the Hindes to caſt their Calves; withdrawing us in his houſe, we may be comforted by his Word. [c] *One thing have I deſired of the Lord, that I may dwell in the houſe of the Lord all the dayes of my life. For in the time of trouble hee ſhall hide mee in his pavilion, in the ſecreet of his Tabernacle ſhall hee hide me.* That it will pleaſe him to let yet his Tabernacle to remaine in this Shiloh, and ſoften rather the hearts of thoſe that perſecute us; and not

[c] Pſal. 27. 4. 5.

not ſuffer that the ſeeds of his knowledge that are in many weake ſoules, which the hardneſſe of time hinders from converting themſelves, come to be altogether choked by an oppreſſion without recovery. God forbid, that becauſe we have preached the Goſpell within, and neere unto the chiefeſt City of the Kingdom, it ſhould onely ſerve to make it unexcuſable, and to draw upon her the horrible judgements of God, after it hath ſerved for a teſtimony in ſuch a ſtiffe-necked age. For doubt not, but as the retrait of the Church of the Apoſtles from Ieruſalem at Pella, was incontinently followed with the deſolation of the Country; ſo if ſo great an evill ſhould happen, as that the Church of *God* were rooted up from ſo many places where it hath beene planted; you ſhould preſently

ly see exemplary Judgements of *God*, and the viols of *Gods* anger powred upon a people, that hath rejected his grace, and turned upside-downe the Candlesticke of his Word; [f] *for if these things be done in a greene tree, what shall be done in the dry?* [g] *And if the righteous scarcely be saved, where shall the ungodly and the sinner appeare?* Which we say not by wish, but with feare; not to make any predictions, but to propound that which *God* declares to us by his Word. Now to stay our selves firmely on *Gods* promises, it is necessary to represent unto our selves the nature of him, who promiseth; for God doth not promise as the creatures doe. There are those that promise, but cannot effect their promise as the Devill who promised Christ all the Kingdomes of the world. There are those who promise

[f] *Luk.* 23. 31.

[g] 1 *Pet.* 4. 18.

and can doe that which they have promiſed, but intend not to fulfill their Promiſe, as *Iacobs* ſonnes promiſed to joyne in confederation and alliance with the Sichemits, (ſo they would circumciſe themſelves.) There are that promiſe, and can and will effect it; but they bethinke themſelves, and clip or alter their promiſe as *Laban* ſubſtituting unto *Jacob Lea* in the roome of *Rachel*, and changing him his wages ten times. There are they, who promiſe and doe it, but are ſorry for it; as *Herod* giving full ſore againſt his will, Saint *Iohn Baptiſts* head. There are thoſe, who uſe reproaches after they have done ſome good, as *Sara* afflicting *Agar*. There is nothing of all this in *God*, who promiſeth nought but what he can doe and will doe, he alters not his minde, he never repents himſelfe to have done good. *Hee giveth* as Saint

Iames

Iames saith [h] *unto all men liberally and upbraideth not.* As his nature is unchangeable, so his word is firme and stable, and his Covenant immutable: [i] *Heaven & earth shall passe, but my words shall not passe.* [k] *Let us hold fast the profession of our faith without wavering, for he is faithfull that promised. If wee beleeve not, yet hee abideth faithfull, hee cannot deny himselfe.* That word which upholdeth the world, can it not uphold our faith? he who never deceived his enemies, will he breake his promise with those whom he loves?

[h] *Iam. 1. 5.*

[i] *Matth. 5.*

[k] *Heb. 10. 23.*

[l] *2 Tim. 2. 13.*

Unto this we must adde the consideration of his justice. For when the righteous man considers the confusions of this world, and beholdeth, that as barren trees are a great deale higher then the fruitfull trees, So the worst in this world are often

often the greatest, as *David* saith,[m] *the vilest men are exalted.* it were able to shake him and trouble his minde; were it not that he is perswaded, that *God* is just, and loves those who feare him, and hateth the wicked. Whence he necessarily concludeth, that things will not goe alwayes so, that there will be a time, he will do good unto the good; and the wicked shall be afflicted in their time and turne, for the Apostle saith [n] *It is a righteous thing with God, to recompence tribulation to them that trouble you, and to you who are troubled, rest with us, when the Lord Jesus shall bee revealed from Heaven with his mighty Angels.* [o] *They that sowe in teares shall reape in joy;* [p] *yee shall weepe and lament, but the world shall rejoyce; and yee shall be sorrowfull, but your sorrow shall be turned into joy.*

[m] Psal. 12. 18.

[n] 2 Thes. 1. 6. 7.

[o] Psal. 126. 5.

[p] Joh. 16. 20.

The

The ſame confidence on *Gods* promiſe doth ſtay and reſt it ſelfe on the conſideration of his power after the example of *Abrahams* faith, [q] *Who ſtaggered not at the promiſe of God through unbeliefe, but was ſtrong in faith; giving glory to God, and being fully perſwaded, that what hee had promiſed he was able to performe.* And the example of Saint *Pauls* faith, ſpeaking thus. [r] *I know whom I have beleeved, and I am perſwaded that he is able to keep that which I have committed unto him againſt that day.* Therfore in our evils which ſeeme to be remedileſſe, let us not doubt of *Gods* power, ſeeing we have his promiſe. We that are as broken and ſcattered planckes by a ſhipwracke, ſeeing no meanes and helpe on earth, let us not ceaſe to lift up our hands unto *God*, as *Moſes* did of old on the mountaine,

[q] *Rom.* 4. 20, 21.

[r] 2 *Tim.* 1. 12.

taine, although we see no issue. And, if our hands waxe heavier then those of *Moses* (for the weakenesse of the armes is not so great an hinderance as the weakenesse of our faith) yet we must not despaire of *Gods* helpe. For *God* who hath promised, is able to doe it; yea & our weakenesse will serve him to display more clearely the greatnesse of his power. For *God* is accustomed to begin there, where men doe end; & when mans force is wanting, then begins he to unfold and shew his might and efficacie, to the end that humane meanes diminish not the luster of his vertue, we have so much and so often felt the effects thereof. He hath not changed his nature, his power is not shortened, nor his compassion quenched, nor his love diminished, the forepassed deliverances are promises for those to come.

Besides

Beſides to rely our faith on *Gods* promiſes, unto this power which doth all that he will; we joyne his goodneſſe, whereby he will doe nothing, but that which is comfortable and profitable to his children; as his goodneſſe without power is unprofitable, ſo his power without goodneſſe is dreadfull, but the goodneſſe of *God* is unfoulded to us to the full in our Lord Jeſus Chriſt: in whom he hath loved us? [f] *O taſte and ſee that the Lord is good, bleſſed is the man that truſteth in him.* [t] *The Lord is good unto them that waite for him, to the ſoule that ſeeketh him, for he doth not afflict willingly nor grieve the children of men.*

[f] Pſal. 34. 8

[t] Lam. 3. 25. 33.

Therefore following the counſell of the Prophet *David*, let us wholly ſtay us on the Lord, and reſt our ſelves on his promiſe. [n] *Reſt in the Lord and waite patiently for him*: He

[n] Pſal. 37. 7

speaketh unto them, who have ranged everywhere to find help and who have sought for support in their strength, or in their wisedome, or aide in their store of friends; and who have found nothing firme, nor no assured helpe. Wherefore he counsels them to rest in the Lord, & seeke in *God* their refuge and comfort; like unto the Dove which *Noah* sent forth out of the Arke which weary in flying, and not finding any place to rest on for the sole of her foot, returned into the Arke, for having a long time wearied our spirits with an unprofitable toyle, & not having found in all that which is to be found in the world, any thing that bringes a true contentment to the soule, & rest of conscience; we withdraw and retire our selves into the Church of *God*, figured by the Arke; where our soules do rely and rest on the promises of God.

CHAP.

Chap. X.

An exhortation to be joyfull during Affliction.

BVt to returne to our ſelues and to joyne together againe theſe comforts: The Apoſtle Saint *James* begins his Epiſtle thus. [h] *My brethren, count it all joy, when ye fall into diuers tentations.* And S. *Paul* writing to the afflicted Theſſalonians, exhorts them [i] *to rejoyce evermore.* And Ieſus Chriſt himſelfe ſaith, [k] *Bleſſed are yee when men ſhall reuile you, and ſhall ſay all manner of euill against you for my ſake. Rejoyce, and be exceeding glad, for great is your reward in heauen.* Which commandement the Apoſtles practiſed, when they were beaten and ſcourged, [l] *rejoycing that they were counted worthy to ſuffer ſhame for his name.* And the Apoſtle giueth this teſtimony to the faithful Hebrewes, [m] *that they tooke*

[h] *Iam.* 1. 2.

[i] 1 *Theſ.* 5, 16.

[k] *Mat* 5, 11, 12.

[l] *Act*, 5 4, 1,

[m] *Heb* 10, 34.

joyfully the ſpoyling of their goods, knowing in themſelues, that they haue in heauen a better and an enduring ſubſtance.

Nay which is more, the Apoſtle Saint *Paul* rather then to glory of his reuelations and of his being caught vp to the third heauen; had rather glory of his tribulations, and maketh an enumeration of his impriſonments, ſhipwracke, his painefulneſſe, perils, ſufferances and wearineſſe, with a kind of glory, as if a ſouldier ſhould number his ſcarres in his forehead and ſtomacke, or a gentleman did produce the titles of his nobility.

Now when Ieſus Chriſt ſaith [m] *Bleſſed ſhall ye be when men haue reuiled you, and perſecuted you for my ſake?* he doth not only declare the iudgement hee maketh of our afflictions, but declares alſo his will, which is, to make thoſe

[m] Mat. 5. 11.

bleſſed

blessed that suffer for his name And when he saith, *Rejoyce and be exceeding glad*: this incouragement containes a promise; for he that saith, *Rejoyce* is the very same that gives the true causes of joy, and that gives that spirit which is likened vnto *the oyle* [n] *of gladnesse*. Whereupon also he is termed [o] *the Comforter*. For it is he that comforts the hearts, and disperseth the clouds of sorrow, and brings the true peace and tranquillitie of conscience namely, [p] *that peace that passeth all vnderstanding*. Which is a small scantling of that peace and rest that is in heaven. [q] *The fruit of the Spirit, is love, joy, peace, and long-suffering*.

[n] Psal. 45. 7.

[o] Ioh. 14. and 15.

[p] Phil. 4. 7.

[q] Gal. 5. 22.

For the feare of God doth hardly agree with a fretfull spirit, that nourisheth his griefes inwardly, and feedeth himselfe with melancholy, that corrupts all the blessings of God by an obstinate

obstinate peeuishnesse, as the Snailes soyle the faireſt flowers with their frothy slauer. After that God hath humbled vs by repentance, hee raiseth vs by faith. After the lamentations for the wound of the Church, he comforts vs with his promises, and with the expectation of our salvation, and with the honour whereby we are made like to his Sonne, and haue the Prophets and Apostles for companions. Ther is no reason, that the reproch of men should haue more power to make vs sad, then the honor to bee the children of God hath power to make vs joyfull. There is no reason, we should bee more sorrowfull for the warre man makes against vs, then we are glad for our peace and reconciliation with God. And wee must take heed, that our sorrow, besides weakneſse, haue not also ingratitude.

There-

Therefore *let* [c] *vs not cast away our confidence, which hath great recompence of reward.*

[c] Heb, 10.

Let vs not suffer our selues to be overcome by an excessiue sorrow and an obstinate forgetfulnesse; and let vs soak the bitternesse of our afflictions with the comfortts which Gods Word affords us. For are not these newes of peace and of reconciliation, which the eternall Sonne of God hath brought vs from heaven, a great cause of joy, by the vertue wherof we apprehendno more the face of our God, as of an angry Iudge, but we haue accesse vnto the Throne of his grace, and can powre out our teares into his bosome; and speake to him with assurance, as children doe to their father?

Adde vnto this the honour of the Covenant, in the which wee are entred by Iesus Christ seeing

seeing wee are the brethren of the eternall Sonne of God and thereby made the children of the high God. Whosoeuer lifts vp his heart to such an high thought, and so full of glory and of comfort, beholds from aboue the Commotions of peoples, and of Princes, and the confusions of this age, as things that are a great deale vnder him and that cannot trouble the peace of his conscience. Euen as those that are on the top of the Alpes, are aboue the showers and tempests; see it lighten, and heare it thunder vnder their feet, and with a ravishment of their spirits, behold the plaine region and Country beaten with tempests, while that in place where they are the ayre is still, the skie is cleare and the weather is calme.

But who can expresse the sweetnesse of the prayer of the faithfull, and of his secret and

solitarie,

ſolitarie conſultation and communication with *God*? For ſeeing that a man in powring out his griefes into the boſome of his friend, findes himſelfe eaſed, although he can finde no remedy to it: How much more in disburdening himſelfe on *God* by fervent and familiar prayers, ſeeing it is he that can, that will, and that hath promiſed to apply remedies to them? Therefore the Apoſtle in the ſame place where he ſaith, [r] *Rejoyce evermore:* addes thereto, *Pray without ceaſing.* And elſewhere, [ſ] *Be carefull for nothing, but in every thing by prayer and ſupplication with thankeſgiving, let your requeſt be made knowne unto God:* for he knew and had experience, that the ſoveraigne remedie, to diſcharge himſelfe of fretting and care, was to converſe often with *God*. Happy is he, who having had ſecret conference long

[r] 1 Theſſ. 5. 16, 17.

[ſ] Phil. 4. 6.

long with *God*, departs with a merry countenance, and with a calme Spirit, as proceeding from a sweet and gracious entertayning.

It will be good also for the comforting of ones selfe in his afflictions, to remember often the words so sweet, and so full of comfort, whereof the Word of *God* is full, whereby *God* assures us; [t] *That hee gathereth up our teares.* [u] *That though a woman should forget her sucking childe, that shee should not have compassion on the son of her wombe; yet will hee not forget us, nor forsake us.* [x] *That he that toucheth us, toucheth the apple of his eye.* [y] *That God is neere us, and that the Angel of the Lord encampeth round about them that feare him.* [z] *That whatsoever wee aske in the Name of his Sonne Jesus Christ, that will he doe.* [a] *That wee shall weepe and*

[t] Psal. 56. 8
[u] Isa. 49. 15.
[x] Zach. 2. 8
[y] Psal. 34. 7.
[z] Ioh. 14. 13.
[a] Ioh. 16. 20.

and lament, and the world shall rejoyce, but our sorrow shall be turned into joy. [b] *Rejoyce and bee exceeding glad, for great is your reward in heaven.*

[b] Matth. 5.12.

Specially when the case is concerning the deliverance of his Church, and the helpe which *God* promiseth unto his children; the Prophets are rich in exquisit termes, and in words full of majesty, and of a sweet efficacy. [c] *Comfort yee, comfort yee my people, shall your God say. Speake yee comfortable to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.* [d] *For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindnesse will I have mercy on thee. For the mountaines shall depart, and the hils be*

[c] Isa. 40. 1, 2.

[d] Isa. 54. 7, 8, 10.

beremoved, but my kindnesse shall not depart from thee, saith the Lord that hath mercy on thee. c The Lord shall make bare his holy arme in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. f Hee will swallow up death in victory, and will wipe away teares from off all faces, and the rebuke of his people shall he take away from off all the earth. And it shall bee said in that day, Lo, this is our God, wee have wayted for him, we will be glad and rejoyce in his salvation. It is he that breakes the Lyons teeth, g That puts a hooke in their nose; h That stilleth the noise of the seas, the noise of the waves, and the tumult of the people. i Surely the Lord will not cast off his people, neither will hee forsake his inheritance.

c Isa. 52. 10.
f Isa. 25. 8.
g Isa. 37. 29.
h Psal. 65. 7
i Psal 94. 14.

These Comforts are a Spiri-

tuall

tuall restorative to the faithfull, a supply to his faith assaulted, which makes him to say with *David*, [k] *I will not be afraid of tenne thousands of people, that have set themselves against me, round about; Yea though I walke thorow the valley of the shadow of death, I will feare no evill; for thou art with me, thy rod and thy staffe they comfort me.* [m] *I have set the Lord alwayes before mee; because he is at my right hand, I shall not be mooved therefore my heart is glad, and my glory reioyceth, my flesh also shall rest in hope.* Even to say with the Apostle [n] *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* For as the same

[k] *Psal.* 3. 6.

[l] *Psal.* 23. 4

[m] *Psal.* 16. 8, 9.

[n] *Rom.* 8. 38. 39.

[o] Rom. 15. 4.

same Apostle saith, [o] *Whatsoever things were written afore-time, were written for our learning; that wee through patience and comfort of the Scriptures might have hope.*

Let us meditate on these things (my brethren) and let us be holily couragious, comforting our selves in *God*, trusting in his promises, and suffering our selves to be guided by his wisedome. For if the way by the which he leads us, is rough, yet is it right; let the feare we have of men, be swallowed up with the feare of *God* and the hope of life everlasting; and as he who striveth to snatch a staffe out of our hands causeth us to hold it the faster: Even so when Satan endevoureth to snatch from us the promise of *God* (which is the staffe and stay of our faith) we must imbrace it the more stedfast, and repose our selves with the more con-

[p] Luk. 12. 8.

confidence; and let every one, having powred out his ſighes and his familiar complaints, raiſe up himſelfe in an holy aſſurance, and ſay, I will rejoyce in my *God* in the midſt of my afflictions, were it but to doe ſpight to the Devill, who thinkes to overwhelme me with griefe, and to make my faith to ſtagger. But all being well pondered, when I put in a ballance the ſubjects, of griefe, againſt the ſubjects of joy, and that I weigh them in the ballance of the Sanctuary; I finde that the ſubjects of joy overweigh very much the ballance, both in regard of the continuance, and of the greatneſſe of the goods. This perſecution is a rough tempeſt, which cannot laſt alwayes; either it will carrie us away out of this world, or *God* will remove it from us. But amidſt and through the tempeſtuous time

time, I have a glimpse of the haven of salvation, where the windes blow not, and where brightnesse and tranquillity is everlasting P *Our light affliction which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory; while wee looke not at the things which are seene, but at the things which are not seene. For the things which are seen are temporall, but the things which are not seene, are eternall.*

P 2 *Cor.* 4. 17. 18.

CHAP.

Chap. XI.

Profitable Counsels for perseverance in time of persecution, whereof the first, is, to withdraw ones selfe from vices.

THe Comforts above specified, may serve for counsels during afflictions. For whosoever shall have a taste of them, shall have a great helpe to perseverance. Besides the which behold yet some more Counsels, which Christian piety and prudence doe minister unto us.

The principall counsell and the most wholesome of all, is to give ones selfe to integrity, honesty, and a good conscience. For he that hath not beene corrupted by vices will not be overcome with affliction. Even as the chast woman wrongfully suspected, received no hurt in

in drinking the bitter waters of jealousie, that were given her to drinke; but the woman who was guilty did burst. Even so, he who in the time of prosperitie hath kept unto Jesus Christ his spouse the chastity of his soule and body, and possessed his vessell in Sanctification and honour; shall receive from *Gods* hand, the bitter cup of affliction, and receive from it no hurt but the covetous and voluptuous man swolne with pride, shall burst thereby and fal into Apostasie. The first vice that one hath to fight withall, is covetousnesse; for it is that vice which resists most a mans courage and Christian constancie, and which frameth it selfe least unto the profession of the Gospell in time of persecution: Because it is a trembling vice doth mistrust every thing, which thinkes that every one spies out his money. Loade a valiant

man

man with crownes, and he will presently become fearefull and apprehensive; ther is nothing so faint-hearted, as a man that puts his trust in his riches. It is an impatient vice, which makes a covetous man thinke that one slayeth him, when one doth unclothe him, and that one taketh from him his life, when one taketh away from him his money, and that he leeseth all that he gains not; It is a vice that makes that the covetous man is content to serve *God*, so that he have first a pawne in his hands for better security, as those that plead, having the morgage in their hand. He will well beleeve in Jesus Christ, but by the benefit of the Inventory, and without charging himselfe with any discommodity. How can it be, that a man thirsting after mony, and that placeth all his delight in his riches, can resolue with himselfe to

carry all naked the crosse, and to leese all in one day for the profession of the Gospell?

By that, corruption is entred amongst us, and that prodigious disloyalty, whereby the salable soules in selling themselves for money, have sold the life and liberty of those Churches, the protection of which was committed unto them. From thence come those revolts, and that shamefull forsaking which is seene in many: for as the Apostle saith, ¶ *love of money is the roote of all evill, which while some coveted after, they have erred from the faith, and pierced, themselves thorow with many sorrowes.* Of the number of those was *Demas*, of whom the Apostle complaineth, saying ¶ *Demas hath forsaken mee, having loved this present world.* Even as the Raven sent forth of the Arke, a figure of the Church, returned not againe unto

¶ 1 Tim. 6. 10.

¶ 2 Tim. 4. 10.

unto the Arke anymore, becauſe he found ſome carrion where hee lighted. So many having taken the flight out of the Church, returne no more unto it, becauſe they have found a prey, and received ſome wages of unrighteouſneſſe.

The ſame is of other vices, the which whoſoever hath not tamed, will finde himſelfe uncapable to carrie the Croſſe of Chriſt. For a proud man will have much adoe to indure contempt and reproch for Jeſus Chriſt, and ſee him brought to a baſe condition. The heate of quarrels, and the heate of the zeale of the Houſe of *God* cannot dwell together. Even as we ſee by experiece, that the refiners of the point of honour, that are ſubtill to forme a quarrell ordinarily, flinch away cowardly in a good cauſe; and that he that is quarrelſome in time of peace, is comonly faint-hearted

in a good cauſe; and that hee that is quarrelſome in time of peace, is commonly faint-hearted in warre; ſo every riotous and hot fellow in his owne quarrell, will be found cold and fainting in *Gods* quarrell, and the defence of the Church; He that is ſuddenly cholericke for ſlight occaſions and for croſſe and overthwart words; but is not moved by the exhortations and threatnings of *Gods* word, is like unto a horſe that is impatient with flies, but hard to the ſpurre.

The ſame we ſay of pleaſure, of gluttony, and drunkenneſſe, and curioſity to ſerve this body. For it is not credible that a glutton or a drunkard will willingly for the Word of *God* be brought to bread and water in priſon, or in a ſtrange Country. That a Libertine will eaſily ſuffer captivity. That a man ſoftned

ned with eaſe, can bee firme againſt griefe. That a woman, which by daintineſſe cannot indure the Sunne, can reſolve with her ſelfe to indure the fire.

In a word, as they who by purges have emptied their bodies of bad humours, are afterward more fit to labour; ſo if by the Meditation of the Word of God, which is a ſpirituall purgation, and by the Spirit of his feare ye cleanſe your hearts of evill deſires, you will feele your ſelves ſtrong to carrie the Croſſe of Chriſt. A man muſt mortifie his fleſh afore death come, that hee may die willingly with IESVS CHRIST, die firſt unto ſinne, and crucifie his concupiſcence. Which he muſt accuſtome betimes to make it to be ſilent, leſt that when he is to reſolve himſelfe to perſecution, it intrude not it ſelfe importu-

nately to tell her minde, and divert our resolution.

If under colour of good will it comes to us, to warne us to thinke and consider of our life, and our honour, and the commodity of our family; we must chide it roughly, saying, [r] *Get thee behinde me, Satan, thou art an offence unto me; for thou sauoureſt not the things that be of God, but thoſe that be of men.* And hold for a sure maxime, that the true ground of perseverance, is the feare of God, [t] *and a good conſcience, which ſome having put away, concerning faith have made ſhipwrake.*

[r] *Matth.* 16. 23.

1 *Tim.* 1. [t] 19.

CHAP.

Chap. XII.

A second Counsell. To cast off the shame of men.

THat we may the better beare the Crosse of Christ, it is no lesse necessary to cast off a certaine euill shame, which is to be found in many, whereby euen in peace, and out of persecution, and among our friends we are ashamed to speake of God and of his Word, in stead that wee should take greedily hold of occasions of glorifying God, and defending his cause. Can a man hope that you would speake couragiously for Gods cause before a fire or a criminall Iudge, if you dare not doe it among your friends, and for the cause of God? Shall we be ashamed to speake for him that was not ashamed to dye for vs? Shall we refuse our tongues to him, that hath

not refuſed vs his Kingdome? Or ſhall we diſſemble a thing that alone ought to be our glorie, and a perpetuall ſubject of thankeſgiving?

Some excuſe themſelues on the feare of men whom they feare to offend, and to be importunate with them. But this feare is wicked, this diſcretion is vngratefull, and injurious to God: ſeeing that for feare to diſpleaſe men, they feare not to diſpleaſe God: and deſpiſe that ſentence of the Sonne of God, declaring vnto vs, that [a] of him ſhall the Sonne of God be aſhamed, when he commeth in the glory of his Father with the holy Angels, that ſhal bee aſhamed of him, and of his word, in this adulterous and ſinfull generation.

[a] *Mark.* 8. 38.

CHAP.

CHAP. XIII.

A third counſell is, to haue an abridgement of Popery.

IT is alſo a counſell which helpes much our perſeverance, to conſider well the greatneſſe of the errours, and darkenes of Popery, and to haue an abridgement, and as it were a ſhort table, which may repreſent vnto vs to the life, the face of the Church of Rome; where is celebrated daily another ſacrifice of expiation for the redemption of ſoules, then the death of our Saviour Ieſus Chriſt. where the communion of the Cup, ſo expreſly commanded in the Word of God is taken away from the people. Where the reading of the holy Scriptures is not permitted, as if the Word of God were a dangerous Booke. Where the poore people pray

eth to God, not vnderstanding himselfe, and he is present at a service which he vnderstandeth not, Where they worship Images of stone and of wood. wher *God* himselfe is represented in stones and pictures, wher they adore the bones of the dead and their reliques. Where men do vaunt that they can make *god* with words and can giue God to the people, though they cannot giue them salvatiō. wher ther is another purgatiō of our sins, thē the bloud of Iesus Christ. wher they will haue *God* to burne the soules of his children in a fire of many ages, for faults remitted, & for sins already pardoned, & for the which Iesus Christ hath fully satisfied, & that not for to amend them, but to cōtent himselfe, & satisfie his own *iustice*. where they teach, that the death of our Saviour exempeth us not from the satisfactory punishmēt due vnto our sins committed since

Baptisme

Baptiſme. Where a man rules, who in his decrees and counſels is called God, and The Diuine Majeſty: who placeth the the Croſſe at his feet, and vaunts that he cannot erre in the faith; and can giue hundred thouſand yeares of remiſſion of ſinnes, and drawe out of purgatorie the ſoules, and tranſporte them into heaven, and diſpoſe of the crownes and liues of Kings at his pleaſure, and beſtow Empires. And diſtributes vnto men the ſuper-abounding ſatisfactions of Saints and Monkes, which he ſaith hee hath in his treaſure. And having heaped together riches ſurpaſſing the riches of Kings, he boaſteth to bethe ſucceſſor to ſaint *Peter*, in quality & title of the head of the Catholike Church, without producing any one word out of the word of God, that ſpeakes of this ſucceſſion: wher they teach, that a man cannot onely fulfill the Law,

Law, but also make workes of supererogation more holy and more perfect then those which God hath commanded.

Wher marriage is forbidden, and the Stewes open, especially at Rome, and in the sight of the Pope, and that by his permission. Where they hold, that man is justified by his workes, which bindes them to teach, that a man cannot be assured of his salvation. Whence it happeneth that men die with terrour, & would be quitted of it, on condition they might bee rosted five hundred yeeres in the fire of Purgatory: which they say is seven times hotter then our ordinary fire. Where the Pope vaunts that he hath the treasures of the Church, whereof he carrieth the keyes, the super-abounding satisfactions of Saints and Monkes which he saith he hath in his treasury, and distributes them to others

by

by his pardons, wher the poore people are sent to seek for the pardon of their sins at Rome at the Iubile, although *God* offereth in al places pardon to the faithfull, by the preaching of the gospell without annexing, or tying it to any certain place, wher the trafick of pardons is publike, & wher they do no particular service for the soule of a man that hath giv̄e nothing to the church where they aske of *God* salvatiō not only by the intercession of Saints, but also by their merites: wher they cal on creatures that know not the hearts, and Saints whom the the Pope hath made saints: yea, many fabulous saints & those that never were in the world: for the authorizing of wch things they haue found an vnwritten word: & the Church of Rome hath made it selfe a soveraign Judg in all questions and matters of faith; yea, in questions where question is of the

the duty of the Church, and of her authority, so that it is both Judge and party, and judgeth of the Word of God.

And to detaine the people in ignorance, in lieu of teaching them they amuse them intertaining them with a multitude of ceremonies, a great number of holy dayes, vigils processions brother-hoodes, and candles in full dayes, with distinction of meates, clothes, adorning of altars, with Pilgrimage, monasticall vowes, poverty, chastity obedience, and with a thousand such humane inventions without Gods Word, yea against the Word of God.

Every man fearing God will behold these things with an horrour mixt with compassion; and consider with griefe millions of people, whom the prince of this world hath blinded, and drags (their eyes being bound) into perdition, tyed

tyed by cuſtome & a trembling ſuperſtition: And thereupon turning his eyes on himſelfe, will admire the ſingular grace that *God* hath done him, that hath withdrawne him from that dangerous cliffe and ſteepe downe-fall, by inlightning his eyes with his Word, and delivering him from ſo horrible a ſlavery; not for his own merits, but to make him an example of his grace. Like unto him that from the top of a mountain beholds a flood, and a great overflowing of a big ſwolne river, that trailes along men, cattell, and houſes, and carries away in one day the worke of many ages; by which violent irruption himſelfe being carried away, ſaves himſelfe with great difficulty.

This thought will hearten the courage of a man fearing *God*, and make him take a holy reſolution and to ſay in himſelfe,

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IRREGULA
PAGINA

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Every man fearing God will behold these things with an horrour mixt with compassion; and consider with griefe millions of people, whom the prince of this world hath blinded, and drags (their eyes being bound) into perdition,

tyed

tyed by cuſtome & a trembling ſuperſtition: And thereupon turning his eyes on himſelfe, will admire the ſingular grace that *God* hath done him, that hath withdrawne him from that dangerous cliffe and ſteepe downe-fall, by inlightning his eyes with his Word, and delivering him from ſo horrible a ſlavery; not for his own merits, but to make him an example of his grace. Like unto him that from the top of a mountain beholds a flood, and a great overflowing of a big ſwolne river, that trailes along men, cattell, and houſes, and carries away in one day the worke of many ages; by which violent irruption himſelfe being carried away, ſaves himſelfe with great difficulty.

This thought will hearten the courage of a man fearing *God*, and make him take a holy reſolution and to ſay in himſelfe,

selfe, Should I be so miserable as to forget and neglect those inestimable graces, which I have received from my *God*? Should I for so short a life and so miserable decline from the way of eternall salvation? and for a messe of potage sell my birthright? Should I come to plunge my selfe againe in this mire, and in lamenting the Garlike and Onions of Egypt shamefully, turne backe by a mutiny of my desires, and turne my backe to *God*, and breake my promise with him, and offend the Church in her oppression, & ranke my selfe with those that persecute her? Let the earth sinke under me, and let men try against me all their cruelty, before any so wicked a thought rise in my mind, or that I give eare never so little to such a dangerous tentation.

It were surely to purchase dearely a few yeares of a miserable

ſerable life, for to purchaſe them with the renouncing of the profeſſion of the Goſpell, and with a continuall torment of the conſcienre, and with the loſſe of ones ſalvation: for the remnant of life after it, is a continuall anguiſh, and a torture of the conſcience. How can he after that, lift up his eyes to God, whom he hath denied and abjured? How can he hope for eternall life of him, whom he hath renounced for this temporall life, and having beene inrolled by Jeſus Chriſt, in the liſt and catalogue of ſouldiers, how can he hope for the pay which is given to none but ſuch that have faithfully fought? Then to a faint-hearted and diſloyall man, the remembrance of the time comes in his minde, wherein he glorified God in the aſſembly of the faithfull, he ſets before his eyes the

Martyrs,

Martyrs, whose company he hath abandoned, which he promised to keepe. Each day of his life after his revolt, will be a new torment: for he wil consider, that his life henceforth serves for nought but to dishonour God, & that every step that he makes, is a crime and a scandall, and an accusation against the Church of God. The right time to dye is, when that which remaines of our life, serves no more to glorifie God: how much more when it waxeth hurtfull, and serves onely to the defamation of the truth of the Gospell? Thus *Origen*, who had exhorted others to Martyrdome, having himselfe bowed under the persecution, could never more open his mouth to preach the Gospell, though he were often requested to it. Only on a day having taken for his Text, x *Vnto the wicked God saith,*

Epi. here. 64.

x *Psal. 50. 16.*

What

What haſt thou to doe to declare my Statutes, or that thou ſhouldeſt take my Covenant in thy mouth? He wept very much, and could ſpeake no more. And the hiſtories of thoſe times doe furniſh us with examples of perſons, who falling ſicke after their revolt, have refuſed all comfort in their death.

Not that I would deſpaire of the ſalvation of a man, faine by feare and infirmity; onely I ſay, that few folkes doe raiſe up themſelves from ſo great a fall; and for ſo great a fault there needeth a very great repentance. Feare and weakeneſſe excuſeth not, ſeeing the Spirit of God placeth the fearefull and unbeleeving [y] with the abominable, and murtherers, and ſorcerers, and idolaters, and ſends them together to the oflake hel, which burneth with fire and brimſtone, which

[y] Rev. 21. 8

is

is the second death. For it is a kind of rebellion in a sonne, to feare lesse his father, then the servants of the house. Some one subtill to cast himselfe away, and flattering himselfe in his evill will say in himselfe. I have withdrawne my selfe from the true religion, in regarde of the outward profession; but for all that I ceasenot to serve God in my heart; & approve not of the abuses of Popery; whosoever speaketh so, mockes God and deceives himselfe. For every man knowes, that men owe more unto God then subjects doe unto their Soveraigne Prince Now a subject warring against his King, would be esteemed a scoffer, if he would excuse himselfe thus, saying, I serve verily with my body the enemy of the state, but I reserue unto my King the heart and affections. And there is no husband

husband that is of ſo eaſie and beſtiall a nature, who would accept of ſuch an excuſe in payment, and would endure that his wife ſhould tell him, that ſhe reſerved him her heart while ſhe proſtitutes her body to another. God who cannot be abuſed, who will not ſuffer to be flowted, who will not be payd nor ſatisfied with diſtinctions, who is not a God of man by halues, will not receive this partition or ſharing; & wil not enter into any ſociety with the Devill, nor yeeld unto him the one part of man and reſerve unto himſelfe the other part. He is like unto that woman who had rather leeſe the childe whole, then to ſee him divided. And indeed the duty of a childe towards his father, is not onely not to hate him in his heart, but alſo to ſerve him and defend him openly, and to maintaine his quarrell; for the good

good bloud cannot lye, and when a child well bred, seeth his father wronged and reviled in his presence, the filiall affections will suffer no delay, nor endure any dissimulation, but breake in peeces all obstacles of feare,

The [illegible] he tem[illegible] desert, [illegible] *these* [illegible] *thou* [illegible] *ship* [illegible] conten[illegible] did n[illegible] or thought, knowing that the outward gesture sufficeth to make a man guilty of idolatry. So it is by that, that God distinguisheth the faithfull from the idolaters and apostataes saying [b] *I have left mee seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.* God thereby

[a] Matth. 4. 9.

[b] 1 King. 19.18.

IRREGUL
PAGINA

by declaring that he is none of his children who defiles his body with a ſervice prohibited; and yeeldes an outward worſhip to any other then to himſelfe.

And if one conſider neere the excuſe of thoſe who will [illegible] God ſecretly, and are a- [illegible] before [illegible] to ſhew in Gods ſervice. For the Martyrs, could they not have ſaved their lives by yeelding to the violence, and make an outward ſhew of renouncing the true religion? Thoſe three perſons who had rather be caſt into the hot fiery furnace then adore *Nebuchadnezzars* image, could they not hide themſelves

good bloud cannot lye, and when a child well bred, seeth his father wronged and reviled in his presence, the filiall affections will suffer no delay, nor endure any dissimulation but breake in peeces all obstacles of feare,

The Devill knew that, when he tempted our Saviour in the desert, saying unto him. [a] *All these things will I give thee if thou wilt fall downe, and worshipme.* He would have bin contented with the knee and did not aske of him his heart or thought, knowing that the outward gesture sufficeth to make a man guilty of idolatry. So it is by that, that God distinguisheth the faithfull from the idolaters and apostataes saying [b] *I have left mee seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.* God there-

[a] *Matth. 4. 9.*

[b] *1 King. 19. 18.*

by

by declaring that he is none of his children who defiles his body with a ſervice prohibited; and yeeldes an outward worſhip to any other then to himſelfe.

And if one conſider neere the excuſe of thoſe who will ſerve God ſecretly, and are aſhamed to glorifie God before men; you will finde that they accuſe the Martyrs of raſhnes and inconſiderate zeale, who have ſuffered ſuch and ſo many torments, rather then they would abate never ſo little of that freedome that they were to ſhew in Gods ſervice. For the Martyrs, could they not have ſaved their lives by yeelding to the violence, and make an outward ſhew of renouncing the true religion? Thoſe three perſons who had rather be caſt into the hot fiery furnace then adore *Nebuchadnezzars* image, could they not hide themſelves

themselves among the troope, and kneele among the Idolaters? and notwithstanding speake to God in their hearts, and reserve vnto him the inward service and worship?

And if this distinction were received, and every one should content himselfe to serve God in his heart, without making any outward profession, what would become of the Church of God? the profession of true religion, and the holy assembles where God is served, and his Word purely preached, would they not be abolished on earth? seing that we see ordinarily those who have revolted against their consciences by infirmity to become at last persecutors and open enemies of Gods Church? For a man never commeth from one extremity to another but by the other; and there are degrees of hardening. They who a few dayes after their revolte,

revolt, hold Popery to be bad, a while after finde it tolerable, and ſometime after finde it to be good, and at laſt they will eſteeme it neceſſary, and will beſtirre themſelves with violence, for the defence thereof. Their affectation will turne it ſelfe at laſt into affection, for that which one hath a long time done with skill and craft, is done at the laſt in good earneſt. Either becauſe God doth harden the hearts in his anger, and takes away his knowledge from theſe who hide it and burie it, holding the truth in unrighteouſneſſe; Or becauſe that being ſuſpected to have as yet an inclination unto the religion which they have left, they endevour by all meanes to blot out that ſuſpition; where it happeneth that their children are commonly the moſt furious enemies of the doctrine of ſalvation; for although even a

father ſhould retaine untill death the true knowledge of God hidden in his heart, the childrē notwithſtanding do not governe themſelves according to the thoughts of their fathers, but according to his actions.

I know indeed that God is a ſpirit and will be adored in ſpirit and truth, the heart is a tribute that every one oweth equally unto God as of old the tribute of the Sanctuary; the poore payes as much as the rich. Without this inward ſervice & worſhip, al the outward ſervice is not only unprofitable but alſo injurious unto God, and accuſeth him of blindneſſe. Beſides I ſay that the heart touched with the feare of God leades the body where it will; and that the ſpirit hath the dominion over the body and the outward actions. Where it followeth that they who againſt their conſcience

goe

goe to masse to exempt themselves from persecution, lye when they say that they reserve their heart unto God: For if it were so, the body would goe after and follow the motions of the will. But seing there are three things in our soules that produce all our actions; to wit, the understanding, the will, and the appetite or desire; in these persons that revolt against their consciences, the understanding is enlightened with the knowledge of God, but their wills and appetites are withdrawen from God, and willingly serve unto their couetousnesse, and ambition, and pleasure; that is to say, to the world & the devil. Whence it appeareth that their heart is not to God, seeing that in matter of *Gods* service the heart commonly signifies the will and affection yea, and that to take the Soules apart, they

give the leaſt part unto God. For it is a ſmall thing to have in his underſtanding the knowledge of God, if the will and affections are not moved therewith; ſeeing that even the Devill hath his underſtanding inſtructed with the knowledge of God, and that how much the more the underſtanding is taught, ſo much the more is rebellion odious unto God, and ſerveth but to racke the conſcience, and to aggravate the condemnation. For the ſervant who hath knowen his maſters will, & doth it not, ſhall be beaten with many ſtripes; and the Cities where Chriſt hath preached ſhall be more rudely dealt withall in the day of judgement then Sodom and Gomorra; where there is more knowledge there is leſſe excuſe; and of him who hath moſt received, moſt ſhall be demanded: and if he who hath hidden his talent

talent without dissipating it or wasting it, is cast into utter darkenesse, because he hath not increased the talent which was committed unto him: what shall his punishment be that hath not only hidden the talents of the knowledge of God under dissimulation, and the feare of men; but who hath also wasted it, and suffer it so to perish in his hands, who not onely hath not increased it, edifying his neighbour and alluring and drawing the ignorant to the profession of the Gospell; but also hath scandalized the weake ones, and cast downe headlong others by the example of his Apostacy; and added affliction unto the afflicted Church; and increased the triumphe & insolency of the adversaries?

But when even this partition and sharing which giveth the body unto the world, and the heart unto God could

possible be, I would faine know of those, who pay God with this distinction whether they would be content that God should deale with them, as they deale and behave themselves with God, that he should love them but that he should be ashamed to doe them good; or that he would not hate their soules but that he would torment their bodies eternally.

Let the word of God be here judge, and decide this controversie [a] *Ye are bought*, saith the Apostle, *with a price, therfore glorifie God in your body, and in your spirit, which are Gods*, for [b] *with the heart man beleeveth unto righteousnesse, and with the mouth confession is made unto Salvation.* Jesus Christ who for us hath suffered in his body and in his Soule, hath purchased and gotten our bodyes and Soules; that the one and the other should be his

a 1 Cor. 6.

b Rom. 10. 10.

his, [c] *What? know yee not that your bodyes are the members of Christ, and the temples of the holy Ghost which is in you which you have of God and yee are not your owne? Whosoever* saith Christ [d] *shall confesse mee before men, him will I confesse also before my father which is in heaven, but whosoever shall deny me before men, him will I also deny before my father which is in heaven.* The Apostle S. *Peter* saith expresly. [e] *It had beene better for them, not to have knowne the way of righteousnesse, then after they have knowne it, to turne from the holy Commandement delivered unto them. But it is happened unto them according to the true proverbe; the Dog is turned to his owne vomit againe; and the sow that was washed to her wallowing in the mire.*

[c] 1 Cor. 6. 15. 19.

[d] Math. 10 32. 33.

[e] 2 Pet. 2. 21. 22.

Chap. XIV.

A fourth counsell, Continuall Prayer.

NOw that these counsels may profit vs, it is necessary to be earnest with God by continuall prayers, and after the example of *Iacob*,[z] not to let him goe, before he hath giuen vs his blessing; saying with *Iob*, [a] *Though he slay me, yet will I trust in him.* This obstinacy is acceptable vnto him, he takes pleasure to be thus importuned and vrged. By the delaying of his helpe, he kindleth our prayers, and sharpens our faith. Thus our Saviour did put backe twice [b] the woman of Canaan, but at the third time he gaue testimony of her faith, and grants her her request. And if that wicked Iudge did right to the Widow, overcome by her importunity, [c] *Shall not God*

[z] *Genes.* 32. 26.

[a] *Iob.* 13. 15.

[b] *Math.* 15.

[c] *Luk.* 18. 7. 8.

God avenge his owne elect, that cry day and night vnto him, though he beare long with them: I tell you that he will avenge them ſpeedily. And if *Abraham* beleeved [d] in hope, againſt hope; hath hoped againſt all appearance of hoping well: Why we hauing ſo many promiſes of God, and ſo many trials of his ſuccour; ſhould we not hope in the goodneſſe of our God; although he ſeemeth to giue way to the ruining of his Church; and demoliſh himſelf in his anger that, which he hath builded in our fore-fathers time with ſo many wonders;

[d] *Rom.* 4. 18.

Therefore let vs not bee aweary to cry vnto God, and let vs not faint under the length of affliction. [e] *In your patience poſſeſſe your ſoules.* [f] *Stand ſtill and behold the ſalvation of the Lord*, and know, that theſe violent indevours, which Sathan

[e] *Luk.* 21. 19.

[f] *Exod.* 14. 13.

doth in these last times, are a proofe that his time is neere, and that he feeleth himselfe prest with the approching Judgement of God. You therfore that feare God, be not wearry, but cry strongly vnto God; and as the Prophet *Isaiah* saith, g *Ye that make mention of the Lord, keepe not silence, and giue him no rest till he establish, and till he make Ierusalem a praise in the earth.* For it is the end for the which God doth deprive vs of all help in the world to the end he alone may be our only refuge aud comfort, as the good King *Iosaphat* doth acknowledge, h *we haue no might O God against this great company, that commeth against vs! neyther know we what to doe, but our eyes are vpon thee.* And thereupon God permits, not only that we presse him with continuall prayers, but also that we forme our complaints with an holy

g Esa 62. 6, 7.

h 2. Chron. 20. 12.

holy liberty ; saying, O God, seeing it is thy cause, why sufferest thou thine enemies to haue the vpper hand? Art thou aweary to bee serued, and to be called upon by vs ; wilt thou that Satan rule absolutely, and that the darkenesse of ignorance couer againe the face the earth? Hast thou builded so many Churches with the blood of thy Martyrs, and by the preaching of the Gospell, to vndoe now that which thou hast done, and thy selfe to dissolue thine owne worke ? Wherefore shouldst thou permit thy glory to be set at nought, and thy holy Name to be blasphemed without punishment, and that our enemies do aske, where is now your God ? O God, holy and true, where are thy promises, & thy zeale? Where are thy ancient compassions, and the sounding of thy fatherly affections ? Is thine arme shortned,

or

or thine eares ſtopt vnto our prayers, or thine eye ſhut, that thou ſeeſt not the wrong and outrage done vnto thy children the diſſipation of thy poore people: And why haſt thou not taken away my ſoule from this body, before it ſee this deſolation? Why was it thy will that I ſhould outliue the proſperity of thy Church? O Lord, hearken, vnderſtand, pardon, looke downe from thy habitation. Turn thy ſelfe to vs, & we ſhalbe turned; *Lord Ieſus, ſtay with vs for the night beginneth to come*, and the darkneſſe of ignorance doth much increaſe; Yea, as *Ieremiah* ſaith, [h] *The day goeth away and the ſhadowes of the euening are ſtretched out.* God taketh pleaſure in ſuch a conteſtation, ſo it be without murmuring, & when it is ſet forth to our griefe or to aske for inſtruction. Thus the Prophets ſpake, as the Prophet *Ieremiah*, [i] *Righteous art thou*

[h] Ier. 6. 4.

[i] Ier. 12. 1.

thou, O Lord, when I pleade with thee, yet let mee talke with thee of thy judgements. Wherefore doth the way of the wicked prosper, wherefore are they all happy that deale very trecherously? And in the 89. Psalme, there are many complaints, as if God had failed of his promises, or broken his Covenant. And the Prophets with a holy priuate familiarity doe set before him his promises, his Covenant the forepast deliverances, the oppression of the innocent, the blaspheming of his great name, and the injury done to his glory. [k] *Awake awake, put on strength, O arme of the Lord, awake as in the ancient dayes, in the generation of old. Art thou not he that hath cut Rahab, and wounded the Dragon? Art thou not he which hath dryed the sea, the waters of the great deepe?* [l] *Looke downe from heaven, and behold from*

[k] Esa. 51. 9

[l] Esa. 63. 15.

from the habitation of thy holi-
nes, and of thy glory. Where is
thy zeale, and thy ſtrength, the
ſounding of thy bowels, and of
thy mercies towards me? are
[m] Ier. 14. 7. 8, 9, 21. *they reſtrained? O* [m] *Lord, al-*
though our iniquities teſtifie
againſt us, doe thou it for thy
names ſake; for our back-ſli-
dings are many, wee have
ſinned againſt thee; O the hope
of Iſrael, the Saviour thereof
in time of trouble; why ſhoul-
deſt thou be as a mighty man
that cannot ſave? Yet thou, O
Lord, art in the middeſt of
us, and wee are called by thy
name: leave us not, do not ab-
horre us, for thy names ſake,
doe not diſgrace the Throne
of thy glory; remember, breake
not thy Covenant with us. O
Lord, it is thou that bringeſt
downe to the grave, and bring-
eſt up, that haſt the iſſues of
death in thy hand. God, true in
thy words wiſe in thy counſels,
full,

full of compassion towards those that feare thee: Thou art our hope, and our comfort, thou wilt not suffer us to be altogether confounded.

Chap. XV.

A fift Counsell is, To waite on the Lord.

TO Subsist in affliction, and to be of good courage there is no better counsaile, then *to waite on the Lord*. This is the Counsel which *David* gives us [a] *waite on the Lord be of good courage, and he shall strengthen thine heart; waite I say on the Lord*, and elsewhere, [b] *Rest in the Lord and waite patienly, for him and waite on the Lord and keepe his way.*

[a] Psal. 27. 14.

[b] Psal. 37. 7 34.

These words which at the first sight seeme easie to be understood and practised; are notwithstanding full of difficulty. For it is an irkesome and wearisome

weariſome thing to waite, while one is preſſed and oppreſſed with affliction. A doubtfull expectation is a great turmoile. Man impatient by nature, endures with much more eaſe an hard condition, then one uncertaine; and had rather fall once, then to be alwayes in ſuſpence. We beare more eaſily a ſudden deniall, then doubtfull promiſes, and a long and certaine expectation. Above all, weake nature and feeble ſpirits are moſt impatient, and have their ſudden motions, and cannot ſtay nor waite. So little dogs are more ſtirring, and barke more then the great ones. And ſmall ſtreames make more noiſe then the great rivers. And they that have moſt faith are leaſt impatient; as the Prophet *Iſaiah* ſaith, [c] *Hee that beleeveth ſhall not make haſte*; that is to ſay; He that puts his truſt in God.

[c] *Iſai.* 28. 16.

God, shal not sin by impatience, God who is infinitly powerfull is very patient & of long suffering. He permits Sathan to rule, & his Church to be oppressed by its enemies, and his name to be blasphemed by men, [d] *inviting men to repentance by his forbearance and long suffering.* Many a man would that God were lesse patient; and these are such ones that say thus in themselves, If I did governe the affaires of the world, matters would goe better and otherwise, and the wicked should be quickly dispatched.

[d] *Rom* 2.4

Notwithstanding it is the taske of the faithfull, and his trade and vocation during his life, to waite patiently on God, and the fulfilling of his promises, which is that which dying *Jacob* is said to have done in his life, [e] *I have waited for thy Salvation, O Lord.*

[e] *Gen.* 49. 18.

In a word this sentence,

waite

waite on the Lord is the sum of godlinesse, a rule of all our actions, a sweetning and tempering of our griefes, an exercise of humility, a bridle to our impatience, whosoever can wisely waite on God; will never want courage in his afflictions, no wisdome in his carriage; Wherefore as God commanded the Israelites to write on their gates, & garments, Sentences of the Law; So were it also expedient, that in our houses we had this counsell every where written in great letters, *waite on God.*

[f] *Luk.* 2 25 38.

Thereby are discerned and named the faithfull[f] these namely, *that waited for the consolation of Israel* and *looke for the redemption in Hierusalem.* And indeede, what is the life of a Christian but a waiting and hope? And what is Gods Church but a place of expectation, and tarrying where we

we are placed for a time, waiting when God will bring us in to his kingdome, g *looking as the* Apoſtle ſaith *for that bleſſed hope, and the glorious appearing of the great God and Saviour Jeſus Chriſt*, for as the ſame Apoſtle, ſaith, h *That which wee hope for, wee doe with patience waite for it*; Yea even the ſoules of the martyrs are repreſented unto us i under the altar, as waiting for vengeance of the bloud of the faithfull, ſpilt on the earth; unto whom it is ſaid, that they ſhould reſt yet for a little ſeaſon, untill the number of their brethren ſhould be fulfilled. And if we ſhould take heede and looke neere, we ſhould finde that almoſt all the evill that happen unto men; and moſt part of the ſinnes that are committed, proceedes for not waiting on the Lord, and for caſting themſelves away by percipitation.

g *Tit.2.13.*

h *Rom.8. 25.*

i *Revel.6.9 10.11.*

What moved the Israelites to melt the golden calfe, but impatience in not waiting for *Moses*, who remained too long according to their fancy and minde, on the Mountaine of *Sinai*? What made the bad servant (of whom it is spoken in the Gospell) [k] *to smite his fellow-servants, and to eate and to drinke with the drunken* but onely because he would not attend his Masters returne but said in his heart, My Lord delayeth his comming? So the prophane and scoffers in the last dayes, walking after their owne lustes, of whom S. *Peter* speakes, take occasion of abandoning themselves to vices, because Christ stayeth somewhat long before he commeth. [l] *Where is the promise of his comming? for since the fathers fell asleepe, all things continue as they were from the beginning of the creation. Sarah* having

[k] *Matth.* 24. 48.

[l] 2 *Pet.* 3. 4.

having a promiſe of God, that ſhe ſhould have a child; and ſeeing her ſelfe too old to breed would helpe God in lieu of waiting on him, as if God would have had much adoe to fulfill his promiſe, and thereupon uſed unlawfull meanes, bringing her maide unto her husband, but ſhe received thereby nought but affliction, and was conſtrained to put away that ſervant and her child. *Moſes* would undertake before the time by a precipitate zeale, the deliverance of the people of Iſrael, in killing the Egyptian; but he was faine to ſave himſelfe, and to flye into the deſert of *Madian* where he had leaſure enough to waite and to frame himſelfe to patience.

David did otherwiſe, for having a promiſe to be king; and having *Saul* his enemie in his hands, he would not lay hands

handes on him, but waited the time, which God had ordained; wherefore afterwards having had experience of Gods helpe, he gives him thankes in one of his *Psalmes*, [m] *I waited patiently for the Lord, he inclined unto me and heard my cry.* Notwithstanding (impatience is so naturall unto us and so hard to overcome) he confesseth that often he murmured, yea and doubted of the Prophet *Samuels*; word [n] *I said In my haste, All men are Lyars.*

[m] Psal. 40. 1.

[n] Psal. 116 11.

Nay which is more, Sathan who without doubt hath attempted and assayed against Jesus Christ his strongest temptations; did tempt him with impatience, in counseling him to cast himselfe downe from [o] the pinacle of the Tmple; and indevoring to induce him to transubstantiate stones into bread. But Jesus Christ answereth him. *Thou*

[o] Math. 4. 3 6. 7.

Thou ſhalt not tempt the Lord thy God; for we tempt God by our impatience.

The voluptuous man.

And indeede to ſpeake of our ſelues, and not to ſeeke proofes out from others. From whence proceedes the deboſhement of vicious and prophane perſons, but from this that they cannot waite for the time [p] which God will *abundantly ſatisfie us with the fatneſſe of his houſe, and make us drinke of the River of his pleaſures?* They are like unto thoſe, who not being able to ſtay till the grapes be ripe, eate them ſowre and unripe as verjuce with greedineſſe, & become ſicke of it, unto theſe it muſt be ſaid, *waite on the Lord*, and for the time, which he hath ordained in the injoying of theſe ſolide and everlaſting pleaſures.

[p] *Pſal.* 36. 8

The Ravenous and greedy companion.

But from whence doe the uſuries, cloſe rapine, forcible takings, robberies, & concuſſion, and

and publicke extortions in iuſtice iſſue? That proceedes from that, that a man who might in fifteene or twenty yeares have gathered his wealth by a lawfull labour and gaine, cannot tarry ſo long; but will waxe rich in a day; which moveth and puſheth him forwards to commit ſome wicked action, which delivereth him into the hands of iuſtice, troubleth his conſcience and draweth Gods curſe on his houſe. It muſt be ſaid unto that man *waite for the Lord*; waite for the bleſſing on thy labour, and proceede not haſtily by impatience, remember *Salomons* ſentence ¶ *An inheritance may be gotten haſtily at the beginning, but the end thereof ſhall not be bleſſed.*

¶ Prov. 20. 21.

The Ambitious man.

The ſame leſſon may be made unto the ambitious and vaineglorious man; who thinks there is nothing but he may doe; to advance

advance himselfe you must tell him, that he waite on God and waite for the time, wherein God doth distribute the Crownes, and giveth the true honours in his kingdome.

I place in the same ranke the vindicative persons, who cannot endure any Crosse words; God hath said [r] *vengeance is mine I wil repay saith the Lord*, and [s] *Say not thou I will recompence evill, but waite on the Lord, and hee shall save thee.* But these know not what it is to waite, nor what it is to endure; but intruding and incroaching upon Gods right, who is the God of vengeance will revenge themselves with their owne hands. A strange thing that God who is adored by the Angels in heaven, suffers himselfe to be blasphemed by men on earth; he who with his onely looke can destroy all his enemies. And we that are weake

The Revengfull man.

[r] *Rom.* 12. 19.

[s] *Prov.* 20. 22.

cannot suffer the least injurie of our neighbours, although we have deserved it.

Apostasie

From the same cause, proceed the revolts in the time of persecution; for they doe revolt that cannot waite for Gods helpe, who stayeth too long to their minde, and cannot tarry for the fulfilling of the promises heretofore propounded. Finding themselves presled & destituted of ordinary means, they have recourse to extraordinary and vnlawful means; because they cannot waite for the Lord, they do not that which God expecteth of them; but take counsell of the flesh which is tender & delicate, & of their restlesse affection, & unsatiable lust which is impatiet, *he that beleeveth shall not make haste.* He that can waite on the Lord God, shal sin by impatience they esteeme their afflictiõs long and tedious and the end of them hard, and uneasie to waite

1 Isaiah. 28.

for; because they compare their affliction with the prosperity of others. But they should rather compare it with the everlasting torments; from the which Christ hath redeemed us, and with the eternall glory which is reserved for those, who waite and rest on the Lord, and who are faithfull unto him until the ende. Such is our impatience we would have (so soone as we cry) God strike our enemies, and deliver us; but Gods counsell is otherwise. If God should doe all that we desire, we should be the judges, and God should be the executor yea the executioner. In that, our prayres agree not with our desires; for in our prayres we demand that the will of God be done; but in our desires, we would that God did our will. If God should deliver us at the instant when we beginne to suffer; what would become

of the vertue of patience, and this waiting for God? God knowes that faith is chafed and waxeth hot by resistance. He knoweth that we doe not Savour so well the easie deliverance, which happeneth before we have sighed and groaned, sobbed and toyled under the burden; as those which we have long time waited for, and when the anguish hath kindled an alteration and change. He knoweth also, that as we desire God to beare with our sinnes; it is just and reasonable he should beare with the sinnes of our enemies, and by his patience invite them to repentance; considering that there will be many of us found more guilty then our enemies; who in prosecuting and killing us thinke that they doe God service; but we sinne against that knowledge which God hath given us, which aggravates our sinne.

Wherefore

Wherefore let us learne to waite on God in our afflictions, and in condemning our ſelves of blindeneſſe, let us ſtay our impatience, and put the finger on our mouth; and adore his counſels, and follow the courſe of his providence; which if we follow not willingly will drag us perforce, *ſtand ſtill and ſee the Salvation of the Lord. The Lord ſhall fight for you, and yee ſhall hold your peace.* Exod. 14. 13. 14.

From the ſame ſpring iſſue murmurings, and the ſpight which we conceive from the proſperity of the wicked; which is a ſtep wherin *David* [u] confeſſed, in that his feete had almoſt failed him, had well nigh ſlipt; for this evill proceedes from no other of-ſpring, then this; becauſe we waite not on God, nor expect the fulfilling of thoſe promiſes, which he propounds to us in his word Murmurings. [u] *Pſal.* 73.

as that of the psalmist [x] *Blessed is the man whom thou teacheſt out of thy Law, that thou maieſt give him reſt, untill the pit be digged for the wicked,* and that which is said in another Psalme, [y] *I have seene the wicked in great power, and spreading himselfe like a greene bay tree; yet he passeth away and loe he was not. Yea I sought him, but he could not be found.* To consider this, the Prophet *Dauid* [z] *Went into the Sanctuary of God*; to consult with his word; and there *he vnderstood their ende and that they are in slippery places, thou casteſt them downe into deſtruction, how are they brought into deſolation, as in a moment; they are vtterly conſumed with terrors.* But it is good, they should flourish for a time, to containe us in humility; for if even during the affliction hardly are we ranged to our duty, what would

[x] *Psal* 94. 12. 13.

[y] *Psal* 37. 35. 36.

[z] *Psal.* 73. 17. 18. 19

would we doe in full prosperity?

The same rule, *to waite on God*; is a warning not to precipitate the Church into dangers, by an inconsiderate heate and to suspect the counsels of those, who seeming very zealous out of season, having animated their brethren to perilous resolutions; betray them and forsake them afterwards; There will be never wanting persons, who put all their hope in a time of confusion, and who hope that the troubling of the water of the poole will heale them. A dissembling or blinde zeale, is more pernicious, then the open hatred of the adversaries.

Precipitated Counsels.

By all these proofes it appeares, that the most part of sinnes which we commit; and most part of evils which happen unto us, proceede from this fault; because we waite

not on God, and we precipitate our ſelves by impatience. And indeed to ſpeake humanely and according to the rules of civill prudence, there is nothing ſo incompatible, or diſagreeing with wiſdome and prudence as precipitatiion Haſtineſſe is an ene my to all well digeſted actions. An impetuous River is alw ayes troubled and thicke. A too quicke wit hath never a good cleare judgement; And which is more as a ſwift water never expreſſeth a mans face; ſo a precipitated and impatient ſpirit, never repreſenteth the image of God, whoſe actions are conducted with a diligent ſlowneſſe, and a ruled courſe. Yea and in good things a precipitate haſtineſſe is hurtfull, how much more in bad things.

Helpes to waite on God.

Now the helpes and meanes that ſerve to forme a man to

waite

waite for God, are the same that atthserve to strengthen a man in his faith. For in instructing a man to put his trust in God; he is also taught to waite for him in patience. He therfore that wil waite on God patiently, must turne away his eyes from men, who doe afflict him; & turne them towards God who sets them on worke. Saying with *Amos*, [a] *shall there be evill in the Citie, and the Lord hath not done it?* and with *David*, [b] *I was dumbe, I opened not my mouth, because thou diddest it.* Which he practised, when *Shimei* did curse him saying. [c] *Let him curse because the Lord hath said unto him, Curse.*

[a] *Amos.* 3. 6.

[b] *Psal.* 39. 9.

[c] 2 *Sam.* 16. 10.

To that end, we must above all things ground and stay our selves on Gods promises; and on the free covenant which he hath contracted with us, in Jesus Christ; and on the eter-

nall efficacie of his intercession. We must also represent unto our selues the nature of God, which is almighty to deliver us; all good to will it, true in his words, wise in his counsels, just in his actions; and rendring the like unto those who hate him and persecute Jesus Christ in his members.

Is is good also to propose to our selves the example of God; who suffereth the Kingdome of Antichrist with an admirable patience; and the example of Jesus Christ who was patient as a dumbe Lambe before his shearers, who suffering the reproach of men said, *Mine houre is not yet come*, waiting for the houre of his exaltation, we must also remember our fore-passed deliverances which are promises for hereafter; saying, God hath raised us when we were in a lower estate; and Gods word is full of

of examples of admirable and unthought deliverances of his Church, when it seemed beaten downe without recovery; it telleth us, how God hath brought his people out of the Land of Ægypt, with a strong hand and out stretched arme; how with a goade, with the jawbone of an Asse, with three hundred men culled out from among others at the waters; by *Jonathan* having none with him but his armour bearer, he hath overcome most puissant enemies, who held the Church in slavery. How he hath brought his people out of Babylon, as it were out of an iron and fiery furnace. How he hath frustrated the expectation of *Haman*, and delivered his people appointed unto the slaughter, the ancient and moderne histories doe teach us, how the Church of the Apostles hath subsisted for the

space

Ipace of forty yeares in Jerusalem, amidst a furious and franticke people, and how God brought them out of Jerusalem a little before the City was beseeged, and the people cast out and destroyed. How after that the Emperors, Kings and Popes have displayed their force and subtile stratagems, to roote out the Church from the face of the earth; and sowed the Foxes skinne unto the Lyons; notwithstanding it hath beene raised up, and restored, against and above the expectation of its enemies even as a ship victorious over the storme and tempest.

The faith of the faithfull will strengthen it selfe by these examples; for it saith in its selfe. He is alwayes the same God, he hath not changed his nature; his power is not diminished: his fatherly affections are not cooled: nor his compassions extinguished

extinguished; nor his covenant changed. His arme is not shortned, nor his eare heavie & dull wherefore after so many experiments of his assisting favour, we maintain earnestly, and persevere to hope wel of his bounty & to expect semblable deliverãce with that the Church comforts it selfe saying [d] *Awake awake, put on strength, O arme of the Lord, awake, as in the ancient dayes, art thou not that hath cut Rahab & wounded the Dragon?* [d] Isai. 51.9

In which examples of forepassed deliverances we must observe, that Gods helpe commeth ordinarily then, when all hope seemes to be lost, as *Josaphat* said, [e] *We have no might against this great company that commeth against us; neither know wee what to doe but our eyes are upon thee*, whereof God hath shewed a singular example in Jesus Christ, who sprang out of the dry stocke and [e] 2 Chron. 20.12.

and ſtemme of the houſe of *Jeſſe*, which ſeemed to be altogether brought to nothing; and all hope was loſt that a king ſhould iſſue from that kindred. So when Jeſus Chriſt ſhall come in his glory [f] *ſhall he find faith on earth*, the Church will be as it were extinguiſhed. God ſtays to deliver his Church till it be deſtituted of all humane forces; when humane meanes doe ceaſe, then God beginnes to diſplay his vertue, which he doth to put us to the proofe; and that our deliverance might be more miraculous, and his worke more apparant, for mans force doth darken his glory, and taketh away part of his praiſe, to the end alſo that according to the example of *Abraham* [g] *Wee may learne, to beleeve in hope againſt hope, to hope well*; and never to put any limits to his power, nor bring any doubt to the

[f] *Luk.* 18. 8

[g] *Rom.* 4.

the firmeneſſe and aſſuredneſſe of his promiſes.

Notwithſtanding when we exhort the faithfull *to waite on the Lord*; We underſtand not, neither do we ſpeake of an expectation, which is idle or that repugnes to the diligence; which God requires of us. For there are things wherein one cannot be too diligent, and when and where we ought to tarry; as in the matter of eſchewing of the temptations of Sathan, and the allurements of the world; and in preſſing toward, the marke for the price of the high calling. [h] *They are the violent that take the kingdome of heaven perforce.* And that the more, the more the taske is the longer, the time the ſhorter, the combat toileſome; and we weake, and the world contrary to us, & Sathan who ſleeps not but layes continually ſnares to intrap us.

[h] ath M. 11 12.

It

It was a good speede that of *Ioseph*, who fled from his mistresse, and got him out of the house leaving rather his garment in her hand, then willing to offend God. It was a good hastines that of the poore blind *Bartimeus*, who casting downe his garments, rose and ranne to Christ; after whose example we ought to leave all things, that will hinder us to follow the sonne of God. It was a good counsell which the Angels gave unto *Lot*, that he should make great hast; saying unto him, [i] *Escape for thy life, looke not behind thee, nor stay thou in all the plaine; escape to the mountaine least thou bee consumed.* So there was a cry made at midnight [k] which awakened the Virgins that slept, that they might goe out to meete the bridegroome. Wherfore S. *Peter* [l] *exhorts us, to hasten us unto the comming of the*

[i] *Gene.* 19. 17.

[k] *Math.* 25. 6.

[l] 2 *Pet.* 3. 12.

the day of God. [m] *Come out of her my people* (ſaith the ſpirit of God) *that yee be not partakers of her ſinnes, and that yee receive not of her plagues.* and S. *Peter Save your ſelves from this untoward generation.* They ſpeake as if they did haſten us to goe out of a houſe, where the plague is; where all diligence ſeemeth to be lingering, and where the beſt Phyſicke is a ſudden removing. Wherefore the life of the faithfull in the Scripture, is not onely compared unto a way, but is alſo called a race, towards the purpoſed prize; which was figured by the ſudden depart of the Iſraelites in haſt out of Ægypt, where they were ſo importuned and preſſed on, that they had no leaſure to leaven their dough, but were faine to take their dough before it was leavened, their kneading troughes being bound up in their

[m] *Apocal.* 18.4.

their clothes upon their shoulders; neither had they time to sit to eate the Paschall Lambe. To teach us with what diligence, we ought to fly the world, and to runne out of the Kingdome of Sathan. To that end tended the journey of the people in the desert, towards the kingdome of heaven. In which voyage they were slow and lingered behind, fell into the hands of the *Amalekites*. When therfore we exhort men to waite on God, and blame headlong rashnesse; We doe not condemne for all that, all good diligence. One may well labour in waiting, as these servants did of whom it is spoken, who [n] *laboureth in the watch of the night expecting the comming of their Master.* So *David* saith; [o] *that his Soule waited for the Lord more then they that watch for the morning* joyning expectatiō with vigilancie

[n] *Math.* 24. 45.

[o] *Psal.* 130 6.

cie and circumspection. And the Apostle S. *Peter* coupleth these two things together, *to waite on*, and *to hasten*; saying, *what manner of persons ought yee to be in all holy conversation, and godlinesse; looking for, & hasting unto the comming of the day of God.* And *David* saith ¶ *Trust in the Lord and do good*, joyning faith with good workes.

2 Pet er 3.11.12.

¶ Psal. 37.3

That expectation is bad which hindereth a man to amend; that thinketh it is not as yet time to be a good man; as if God did urge us too much; or as if our youth were too good for God; or as if our life were too long, and that there were alwayes some more time remaining. God saith unto us *waite for my helpe*, but we will have him waite for our repentance. He is patient and of long suffering, to the ende he may invite us to repentance; but wee change all the helpes into im-

peachments; and because he is patient we defferre and put of our repentance. The worldly man plunged in his pleasures, or fastened unto his covetousnesse, delayeth his repentance from day to day, and maketh Gods service his last refuge, to the which he goeth but in the extremitie. If he were assured to live a thousand yeares, he would destinate and appoint unto his pleasures the nine hundred ninetie eight, the rest it may be should be ordained to God and his service, and to thinke on his Salvation. He determineth in himselfe to convert himselfe unto God in his old age, unto the which very few do attaine, and to beginne to live well when he must dye. And thinketh in himselfe, that it is in his power to turne himselfe to God, and leave his sinnes when he will, as if the gifts of God were in his disposing;

or

or as if he carried with him the key of his treasures. Repentance is a gift of God, which he gives not to those that do delay and avoide it; and who mocke him, reserving unto him the worst and the last and least part of their lives. It is a great follie to thinke that the conversion which we put off from day to day, can be serious and acceptable unto God. It is a great folly to referre and deferre unto an age which is the weakest of all, an imployment which is the difficultest of all, namely the renouncing of himselfe, and the changing of his nature. It is a great folly to charge his old age with the sinnes of his youth, as if it had not enough of its owne, and to suffer his vices to take roote, and become incorrigible, under hope that he will and may correct them, when the strength of his body, and of his spirits,

is

is wasted and spent; and to put off to the end of his life a work for the which all mans life is too short. Let us therefore indeavoure to have a watchfull expectation, and a patient vigilancy. In propounding unto our selves, the patience of God for an example of our waiting; Let us propose his will, for the rule of our life. For as his helpe will not be wanting unto those who waite for him; so his promises will not be defective unto those, that feare him. *Stand still, and see the Salvation of the Lord.*

Mauger all the whole power of the world he will leave a residue unto his Church; and a roote which shall spring out, flourish, and fructifie aboundantly to his glory, for God hath not planted so many Churches expresly to roote them up. He will not pull downe that which he hath builded with so many miracles.

miracles. He will not ſuffer the kingdome of his ſon to be aboliſhed & to periſh on earth. He will be moved with zeale and compaſſion over his children. Their oppreſſion and their bloud ſpilt which cryeth from the earth, will mount up to him in heaven, and will come in remembrance before him. There remaineth but a little way, a ſhort journey unto every oue of us, to goe unto God; and the day approcheth when we ſhall leave our bodies to the earth, our ſoules to God, his peace and bleſſing to his Church. For even yet in our dayes he ſhall be glorified in the great aſſemblies; even there in thoſe places in the which are ſeene terrible and dreadfull ruines, his word ſhall reſound and God ſhal give us matter of praiſe and of thankſgiving.

FINIS.

A Prayer and Meditation of the faithfull Soule, Touching the preſent afflition of the Church.

O Lord, our good God and Father, we thy poore creatures humbled before thy face, dare preſent our ſelves before thy holy and high Majeſty, although we are nothing but duſt and aſhes. Thou dwelleſt in the light which no man can approch unto; but we are by nature plunged in darkeneſſe. Thou art a conſuming fire, but we are as the ſtubble. Thou art a ſoveraigne Juſtice, and we

we are poore ſinners. Thou art the Spring of life, and we are naturally in death.

Notwithſtanding (O Lord) thou haſt commanded us to call upon thee in our neceſſities, with a promiſe that thou wilt heare us. And thou haſt given us thy owne Sonne for a Mediator, promiſing us to give us all things which we ſhall aske of thee in his Name. Thou haſt called us to an holy vocation, and amidſt the thicke clouds of ignorance wherewith the earth was covered: thou haſt enlightened us with thy knowledge, and admitted us to be of the number of thy children. Even every one of us a-part hath felt thy particular aſſiſtance, and thy Fatherly helpe in the whole courſe of his life.

But (O Lord) the greater thy graces are towards us, the more guilty are we of ingratitude. For we have abuſed thy

gifts, and thy feare hath not beene before our eyes. We have despised thy Word, and have not had it in reverence. After the fires and Massacres, whereof we are a remnant, and as it were a brand pluckt out of the fire, thou hast restored us, and hast given us dayes of peace and of refreshing. But we have abused this rest, and have turned it into licentiousnesse and dissolute behaviour. We have had more care to repaire our houses, then to set forwards thine. We have runne after the profit and vanity of this world. In stead of covering the poore, we have clothed our bodies sumptuously. We have torne one another with quarrels, and enmities, and thereby are become contemptible to our adversaries. Our prayers have beene cold, our zeale fainting, our almes sparing; and because iniquity hath abounded, the

love

love of many hath waxed cold. In ſtead of drawing the ignorant to the knowledge of thee by our good life, we have offended, and frighted them by our evill converſation. When we have had ſtrength and humane meanes, and when thou haſt brought vp and raiſed up amongſt us Princes and Potentates, which ſeemed to have bin a firme prop unto the Church, and a ſure retreat during the tempeſt; We have reſted on the arme of the fleſh, in lieu that we ſhould have put our truſt in thee the only God, who bringeſt low the pride of the haughtieſt, and raiſeſt up the poore out of the daſt, raiſeſt up and bringeſt downe the degrees and rankes, Therfore haſt thou alſo brought us downe, and humbled us, and made us know the vanity of our thoughts, contrary to thy counſels. Yea even the Miniſters and Preachers of thy Word have

failed in their charges, and in many places the evill and profanation is issued from the Prophets. And truely in these yeares of peace, the revolt and apostacie of many that have had the leading of thy flocke hath beene seene. For these causes (O Lord God) just Judge, thine anger is inflamed against thy people, being confounded in our selves, we acknowledge that thy chastisement are just. Yea, Lord, a great deale lesser then we have deserved. Thou hast covered our face with confusion; thou hast cloyed us with bitternes; Thou hast made us drinke of the cup of thine anger; Thou hast called to weeping, to mourning, to sackcloth, and to ashes; Thou hast lifted up the hand of our adversaries, and hast exposed us to reproch, & hast made heavy thy hand upon us. Thou hast pluckt up the plants which thou hadst

hadſt planted, and caſt to the ground thoſe Churches which thou haddeſt ſet up by the bloud of thy Martyrs, and by the preaching of the Goſpel. Thou haſt broken up the hedge of thy providence, which incloſed thy Church, and haſt expoſed it for a prey unto the ſavage beaſts. And (Lord) we ſee, that in thoſe places where thy Goſpell was purely preached, lyes doe now reſound, & idolatry is re-eſtabliſhed; and the enemies of thy truth doe inſolently triumph and inſult over the ruines of thy Houſe.

Thereupon we have cried to thee, but thou haſt turned away thy face. Thou haſt covered thy ſelfe with a cloud, that our Prayer ſhould not paſſe to thee; and we ſee as yet thy hand lifted up to ſtrike us more roughly, and thy rods prepared which thou diſplayeſt in thine anger. O Lord

God, to thee belongeth righteouſneſſe, but to us confuſion of face. We acknowledge in all that which is befalne, the tokens of thy juſt anger, and there is no evill in a City, but the Lord hath done it.

Notwithſtanding, thou art our Creator, and we are the workes of thy hands: Thou art our God, and we are thy people. Thou art our Redeemer and we are thine owne purchaſe, which thou haſt purchaſed unto thee with a great price; a people whom thou haſt honoured with thy knowledge. Thou art a mercifull God, and of great gentleneſſe, ſlow to anger, and that keepeſt it not for ever; that takeſt no pleaſure to deſtroy thy worke. It is of thy goodneſſe, that ſome of us remaine as yet. It is of thy compaſſion, that wee are not altogether conſumed. Thou dwelleſt in the higheſt heavens, and

and in the moſt humble hearts. A broken ſpirit and a contrite heart is an acceptable ſacrifice unto thee.

Now therefore, O God heare us from the place of thy Sanctuary, namely, from heaven. Hearken unto the prayer of thy ſervants, and accept their humiliation. Pardon, Lord pardon the iniquity of thy children for thine owne ſake, for the greater it is, the more admirable is thy goodneſſe to pardon it. The greatneſſe of our ſinnes ſerves to exalt thy mercie; beſides thou haſt received a ſufficient ranſome from thine owne Sonne, and a Redemption of infinite price; whereupon wee depending, dare draw neere unto the Throne of thy Grace, to obtaine grace and mercie in an acceptable time.

For, O God, in theſe perplexities wee ſee no meanes

here on earth; but our eyes are towards thee. Heare us therefore from thine habitation, and looke downe, for thou art mighty to raiſe us up. Thou art not a God that is onely a God at hand, and not a God a far off; when humane meanes doe faile, it is then that thou diſplayeſt thy vertue, and then when we by our imprudence doe procure evils to our ſelves, thou makeſt uſe of our imprudence for our good; that the ſubſiſting of thy Church be not a worke of the wiſdome of men, but of thy holy providence. It is thou that in time paſt haſt helped thy people, and brought them out of the yron furnace with a ſtrong hand and an out-ſtretched arme; that haſt carried them as on the wings of an Eagle; that even in our dayes haſt made us feele thy helpe by many deliverances, and that haſt delivered our fathers

fathers from many rough perſecutions, having made them to paſſe thorow trials more grieuous then this is. Thy compaſſions are not exhauſted, thy arme not ſhortened, nor thine eare heavie; but they are our iniquities that make a ſeparation betweene thee and us, which thou wilt take away by thy mercie, and by the interceſſion of our Lord Jeſus Chriſt. It is thou that haſt cruſhed the dragon, and bruiſed the head of the old Serpent, and by the bloud of the covenant haſt drawne us out of the dungeon where there was no water, having overcome hell by the death of thy Sonne. Thou therefore, great God, that haſt ſnatched us out of the tallons of the devill, wilt thou not deliver us from the hands of man? Thou that haſt ſaved us from hell, wilt thou not deliver us from the power of the world?

O eternall God, thou wilt doe it, and wilt not forſake us, but having chaſtiſed us with meaſure, thou wilt make us feele thy comforts, and wilt cauſe thy face to ſhine upon us in joy and ſalvation; leſt wee faint by infirmity, and be overcome with the length and bitterneſſe of thy trials. For alſo (O Lord) thou haſt ſo promiſed, and thy promiſes are certaine, and thy Word more firme then heaven or earth. Thou haſt promiſed by the mouth of thine owne Sonne, that thou wilt not forſake us and that thou wilt be with us alway, even unto the end of the world. Thou numbreſt our haires; thou receiveſt our ſighes, thou putteſt our teares into thy bottle; he that toucheth thy children, toucheth the apple of thine eye. Thou cauſeſt thy Angels to incampe round about the that feare thee; deare & precious

is

is their death in thy ſight.

Doe thou therefore (O God) according to thy Word, and let the Angel of thy preſence march before us. Let thy protection be about us as a wall of fire. Thou that aſſwageſt the waves of the ſea, and the commotions of nations, and that holdeſt the hearts of Kings in thine hand as the running of waters; ſtop the furie of the people, and give unto our King thonghts of peace; remove from him the counſels of violence, make fruſtrate the expectation of our enemies, that doe alreadie devoure us with hope; diſſolue their counſels, thou that ſurprizeſt the wiſe in their wiles, that knoweſt the depths of Satan, and pierceſt with thine eyes into the counſels of the ſonne of perdition, whom thou wilt diſcomfit with the Spirit of thy mouth, and wilt beate downe all power

power that exposeth it selfe against thine. And if our iniquities doe beare witnesse against us, and make us unworthy to see so excellent a worke, doe it for thine owne sake. For if we be unworthy to be heard, thou art worthy to be glorified. Therefore thou wilt not permit Satan to triumph and rejoyce at the dissipation of thy Church, and thy holy Name to be blasphemed without punishment.

Stir up therfore (O God) thy zeale, & the soundings of thy fatherly affections; make bare the arme of thine holines, & let the ends of the earth see thy salvation. Remember thy ancient cōpassions & thy covenāt with thy people. Remember the bloud of thy children spilt in abundance, that cries for vengeance, unto thee from the earth.

We cōfesse indeed, that we have need to be humbled, and that the Church hath neede to be repur-

ged

ged;& therefore thou takeſt thy fanne in thy hand, thorowly to purge thy floore, and cauſeſt a winde of perſecutiõ to riſe, that ſeemes to carry away the chaffe & to chaſe the hypocrites. But alſo(O good God)amiddeſt this tribulation,the weake ſinke under,& the good are oppreſſed, have part of the affliction, and idolatrie gathereth ſtrength, and the night of ignorance thickeneth, and thy Name is blaſphemed, and the doctrine of ſalvation is troden under foote by thy adverſaries.

Therefore we beſeech thee (O Father of mercie) that if thou wilt afflict us, let us not fall into the hands of men; but let us fall into thine hands; for thy compaſſions are great. For beſides,men doe not hate us, becauſe we have offended thee, but becauſe we maintaine thy quarrell, and that thy Name is of much note upon us. Theſe

bloud-ſuckers

bloud-suckers are thirsty after our bloud, not for to ease the patient, but to satisfie their lust.

Above all things (O God and Father) preserue us thy Word, and afflict us rather with any other affliction in this life, then to take away from us this light, seeing it is the testimony of thy favour towards us, our priviledge amongst all nations, and the way to attaine unto thy Kingdome. Let our children be instructed therein, and be made heires of thy covenant after us, and let our dayes ended in thy favour, be followed with an age, wherein thy truth may shine, and the Kingdome of thy Sonne Jesus Christ may much increase and be inlarged. And continuing to us the preaching of the Gospell in its puritie, give it efficacie in our hearts, and breake not in thine anger the staffe of this

Spirituall

Spirituall bread.

Rather (O Lord) make that the feare of loosing this light, provoke us to make good use of it, and to redeeme the time, and advance us in the way, while that wee have the light. And that the evils wherewith thou doest visite us, may bee unto us wholesome remedies, and an instruction for our soules; that they serve to rowze up our faith, and to draw from our hearts fervent Prayers. And that the deliverance which it shall please thee to grant us, may make us acknowledge thy Fatherly love towards us, which shall accompany us all the rest of our dayes, untill that having taken us from this valley of misery, to put in possession of thy Kingdome, we may leave after us the Church in peace, the breaches of thy house

houſe repaired, and thy ſervice purely eſtabliſhed, to the glory of thy Name, and to the ſalvation of many ſoules, through thy Sonne our Lord Jeſus Chriſt.

So be it.

A Ser-

A SERMON of Prayer in time of Affliction.

Pſalme 50.15.

Call upon mee in the day of trouble, I will deliver thee, and thou ſhalt glorifie me.

THe ſcope and end of our hope is, to be one day joyned to our God, and to injoy his preſence. This life is a moment, whereof dependeth eternity.

But in waiting for this happy Day, God leaves us not without communication, to entertaine us in this expectation. This com-

communication is done by two wayes; namely, by his Word, and by the invocation of his Name: for by his Word hee ſpeakes with us, and by prayer we ſpeake with him. By his Word God ſaith to us, *Thou* [a] *art my people:* and by prayer wee ſay to him, *Thou art our God.*

[a] *Hoſ.* 2. 23

There is nothing ſweeter then this Dialogue, nothing more to ſalvation then this communication. For without the Word of God, we ſhould be without knowledge, plunged in deepe darkneſſe; and without prayer, wee ſhould be without hope, and without comfort.

How much an important part of the ſervice of God prayer is, it appeares manifeſtly, for that the holy Scripture, under the word of Invocation and Prayer, comprehends often the whole ſervice of

of God, saying, [b] *Whosoever shall call on the name of the Lord, shall be saved.* And our Lord Jesus Christ calls the Temple, [c] *the house of prayer:* as if it had beene made only for prayer.

[b] Act. 2. 21

[c] Mat. 21. 13.

We must well thinke, that prayer is a well-beseeming, holy, and a well necessary action; seeing the Sonne of God hath beene so frequent in it, [d] passing over many nights in it, and withdrawing himselfe into a Mountaine apart. If hee that had all fulnesse of goods, prayed to his Father with such fervor and assiduity; should we be cold to presse God with prayers, wee that are poore, & have nothing but by the grace of God in Jesus Christ?

[d] Mat. 14.

We must thinke that prayer is a great matter, and of importance, seeing that therewith every faithfull man ought to finish his life, and render his soule

ſoule unto God in calling upon him, and ſaying, [e] *Into thy hand I commit my ſpirit, for thou haſt redeemed me.*

[e] *Pſa.* 31. 5.

Prayer is the hand, which wee ſtretch out unto God, to receive his benefits: it is the key wherwith wee open his treaſure. It is it which uncovers our ſores unto God, which powres out ſighes, which ſpeaks unto God with an holy familiarity, which makes his rods to fal out of his hand, and diverts his judgements, and ſtirres up his fatherly affections.

Prayer is in families well governed, the ordinary ſacrifice and the Incenſe of the morning and evening, as it is ſaid by the Pſalmiſt, [f] *Let my prayer bee ſet forth before thee as Incenſe, and the lifting vp of my hands as the evening ſacrifice.*

[f] *Pſa.* 141. 2.

Prayer is a ſpirituall exerciſe, which the tyrants, how inven-

tive

tive and fraught with devices ſoever their cruelty hath beene, have never had the power to hinder it; when they have gagged the Martyrs, or have cut their tongues out of their mouthes, their hearts ſpake unto God, and their comfort in the deepe dungeons was, to converſe with God. For being chained up and ſhackled with Iron, their faith was not fettered. Let a Towne, where the Church is gathered together, be beſieged with armies, and all the paſſages taken by the enemy; then divers propoſitions are ſet on foote concerning the meanes of her defence or of her deliverance. Reaſon will propound theſe difficulties and ſay; What meanes to eſcape, ſeeing wee are incloſed on every ſide by the enemy? What meanes to have any help without, ſeeing that all the paſſages are taken? and whom could

could we ſend out to cauſe ſome ſuccour to come, and under-der-take ſo dangerous a meſſage? Thereupon Faith preſents it ſelfe, and propoundeth an expedient: I have (quoth it) a meſſenger, which we call Prayer, who paſſeth without let, whom the enemies know not, who goeth to the gates of heaven; that way is not ſtopped, that Meſſenger is knowne in the Court of the King of heaven, it ſtrikes boldly at the doore of his Cloſet, it proſtrateth it ſelfe at his feete, it ſnatcheth the thunderbolt out of his hands, it obtaineth a quicke and ſpeedy ſuccour from his Majeſty. And Jeſus Chriſt is at the right hand of God his Father, who accompanyeth it with his interceſſion.

If ever wee have had occaſion (my brethen) to imploy this Meſſonger, it is in this ſo

ſo rough a time, and in the oppreſſion of the Church of God. It is that which hath mooved us to expound this paſſage of the Pſalme, where *David* in few words, but very ſignificant, repreſents unto us the fruit and profit of prayer, ſaying, *Call upon mee in the day of trouble, I will deliver thee, and thou ſhalt glorifie me.*

Here we have three poynts to conſider.

I. The Commandement of God, who will be called upon.

II. His promiſe, that he will heare us.

III. And the fruit that comes thereby, is, that God will therein be glorified.

I. *Of the Commandement of calling upon God.*

TOuching the Commandement to call upon God, the Scripture is full of it, § *Pray without* § 1 *Theſ.* 5. 17.

h Mat. 26. *without ceasing;* h *Watch and pray, that ye enter not into tentation,*

As we admire the goodnesse of God, in that he vouchsafeth to speake to us by his Word; so surely it is his great goodnesse, that he will have us speak to him, and addresse our selves to him in our necessities, and that we after a sort hang on his eare by an importunity, that is acceptable to him; and is not contented to say, *Call upon me,* but also he fashioneth our prayers, and prescribes to us the tearmes and words. He that admits our prayers, is the selfe same that frames them, and that giveth his holy Spirit, who i is *the Spirit of supplications*; for as Saint *Paul* saith, k *The Spirit helpeth our infirmities, for wee know not what wee should pray for as wee ought, but the Spirit it selfe maketh intercessions for us with gronings.*

i Zach. 12. 10.

k Rom. 8. 26.

which

which cannot be uttered.

This Commandement was needfull for us. For weê being malefactors and guilty, durſt not preſent our ſelves before our Judge, if he himſelfe had not invited us with ſo much gentleneſſe. And being called of God, wee could not know what wee ſhould ſay to him, if hee had not afore-hand inſtructed us; yea and after that he hath inſtructed us touching that which we have to ſay to him, we could not bring that diſpoſition, nor that reverence, nor that needfull aſſurance, if himſelfe did not touch our hearts with his Spirit.

II. *Of his promiſe to heare us.*

IT is no marvell therefore, if prayer hath ſuch efficacy with God, and if he promiſeth

to heare us, saying, *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.* And,[l] *Aske, and it shall be given you; Seeke, and ye shall finde.* And,[m] *Whatsoever ye shal aske in my name, I will doe it.*

[l] *Mat.* 7. 7.

[m] Iob. 14. 14.

And though wee had not so many promises, notwithstanding this one commandement, *Call upon me*, includeth a promise. For God calles us not to him to send us empty away: he commands us not to stretch out our hands to him, to put nothing in them.

Touching this efficacy of prayer, ye have many memorable examples in the Word of God. The example of *Moses*, who often stood at the breach, to stay Gods indignation against his people. Of *Joshua*, at whose prayer the Sunne stood still. Of *Jonas*, whose prayer from the bottome of the gulfe, and from out the belly of the Whale, moun-

mounted up unto heaven. Of *Elias*, of whom Saint *James* ſaith, [n] *that hee was a man ſubject to the like paſſions as wee are, and hee prayed earneſtly that it might not raine, and it rained not on the earth by the ſpace of three yeares and ſixe moneths. And he prayed again, and the heavens gave raine.* Of *Daniel*, whoſe prayer ſtopt the mouth of the Lyons extraordinarily an hungry. The Ancient Chriſtian Hiſtory makes mention of a Legion of Chriſtian Souldiers, which was called the thundring Legion, becauſe that by prayer it cauſed a ſhowre of raine to fall upon the armie of the Emperour *Marcus Aurelius*, that was athirſt, and cauſed thunder, lightening and tempeſts to fall on the army of the enemies. God himſelfe declareth, that hee feeles himſelfe forced and compelled by the prayer of his children. So the

[n] Iam. 5. 17, 18.

Spouſe ſaith to his Spouſe, o *Turne away thine eyes from mee, for they have overcome me.* And God ſaith to *Moſes*, and *Aaron*, p *Get yee up from among this Congregation, that I may conſume them as in a moment.* Therefore hee forbids q *Samuel* to pray any more for *Saul:* and r *Jeremiah* to pray for the people, becauſe being reſolved to puniſh them in his anger, hee would not that the prayer of his ſervants ſhould be unprofitable, and he ſhould have beene ſorry not to grant them their requeſt. Yea, before the prayer be ended, hee declares, that hee heares effectually his children: for he ſpeaketh thus, s *And it ſhall come to paſſe, that before they call, I will anſwer & whiles they are yet ſpeaking, I will heare.* And I dare boldly affirme, that there is no man that taketh pleaſure in this holy exerciſe, and delights to ſpeake

o Cant. 6. 5.

p Num. 16. 45.

q 1 Sam. 16. 1.

r Ier. 11. 14.

s Eſa. 65. 24.

to

to his God, but hath had experience of his helpe, and hath carried away some comfort. For if God heares the beasts [t] that call unto him for food, as the Psalmist saith; if hee giveth to the beast his food & [u] to the young Ravens which cry; what would he not heare those to whom he saith, *Call upon me*, and that call upon him in faith, grounded on his Commandement? If the unjust Judge [x] did right to the poore Widdow, and dispatched her, to deliver himselfe from her importunity: How much more shall God avenge his owne Elect, which cry day and night unto him?

[t] *Psal.* 104. 27.

[u] *Psal.* 147 9.

[x] *Luk.* 18. 5, &c.

I but some one wil say in himselfe, I feele not that, and I have often prayed to God, yet he hath not heard me. How often have we asked of God the recovery of our childrens health, and notwithstanding they are dead? How often have wee

asked for victory in battels, and yet after that, we have beene beaten? Saint *Paul* himselfe, hath he not besought the Lord thrice, that [y] the messenger of Satan, that thorne in his flesh might be taken away, but God granted him not his request?

[y] 2 Cor. 12 8.

If I spake to persons that had but little, or not at al the feare of God, I would answer with the words of the Apostle S. *James*, [z] *Ye aske, and receive not because ye aske amisse, that ye may consume it upon your lusts.* I would say also, that God not hearing you, heares you the more, because ye aske hurtful things, and which God knowes ye would abuse: and I would send you to *Platoes* praier, who said, O God give us good things though we aske the not; & give us not evill things, yea though wee should demand them of thee. Or rather to the sentence of S. *John*, [a] *This is the confidence that we have in*

[z] Iam. 4. 3.

[a] 1 Ioh. 5. 14.

him

him, that if we aske any thing according to his will, he will heare us. I would also say, that God heares you not, because your hands are ful of bloud, and your hearts full of evill desires, and our prayers full of hypocrisie.

But because I presume I speake to persons that feare God; I answer otherwise and say, that if those things which we aske of God, are necessary to salvation, God will have us beleeve, that he will heare us: because that salvation is the object of our faith, it is necessary to demand it with faith, and with full assurance, according to the commandement of the Apostle to the Hebrewes, [b] *who wills that we draw neere God with a true heart in full assurance of faith:* And, [c] *that we hold fast the confidence, and the rejoycing of the hope firme vnto the end.*

[b] *Heb.* 9 10. 22.

[c] *Heb.* 3. 6.

Condemning those, that by a prophane humility, and an impudent

pudent modeſty, do teach men to doubt of their ſalvation, and indevour to be incredulous with reaſon, ſaying ſecretly to God, O Lord, I feele my ſelfe unworthy to truſt in thy Word; making the doctrine of the Goſpell to be a doctrine of diſtruſt, in lieu that it is a doctrine of faith. Notwithſtanding, ſeeing that they ground their hope on their owne merite, I hold that their diffidence is juſt, and that they have reaſon to doubt of their ſalvation. As for us, we put our truſt in the promiſe of God, which is more firme then heaven or earth, wherby he promiſeth, that [d] *whoſoever beleeveth in Chriſt Jeſus, ſhall have eternall life.*

[d] *Ioh.* 3. 15.

But if the things which ye demand, are things that concerne this preſent life, or not neceſſary to ſalvatiō; we have no promiſe of God that he will give us all that we aske of him; but that only

ly he will not forſake us, & will not leave us Orphanes, & that he will give that which he knoweth to be expedient for our ſalvation: and therefore theſe requeſts ought to be conditionall, as that of the poore Leper, who ſaid to Jeſus Chriſt, [e] *Lord, if thou wilt, thou canſt make mee cleane.*

[e] *Mar.* 1. 40.

But here commonly wee deceive our ſelves, eſteeming that God grants not our requeſt, & notwithſtãding he hath granted our requeſts. For wee aske of God to bee protected and preſerved from whatſoever danger, by ſuch and ſuch meanes: but God will preſerve us by other meanes. We deſire that the Church be preſerved by victories and battels, and by humane aydes, and wee expect from far Countries ſome imaginary ſuccour; but God will preſerue us by other meanes: he will ſtrike the enemies with aſtoniſhment

or he will put diviſion amongſt them, or hee will divert their counſels. He will cauſe that the powers of this world ſtrike againſt ſome weake place, and breake themſelves in pieces, & ſtop at ſmall obſtacles, as a ſtarting horſe that ſtarts & ſtops at a ſtraw; or hee will cauſe our ſufferings to be of good ſavour; and amidſt the perſecution, hee will give efficacy to the doctrin of the Goſpell; ye ſhall be beaten down, but afterwards raiſed up. With the Iawbone of an Aſſe, with a Goad, God will ſtrike the adverſaries, and you ſhall ſubſiſt, not by your power but by his favour, that the glory of your ſubſiſting, may appertaine to him alone. Then will you ſay, I thought that God had not heard me: but now I acknowledge the contrary, and have experience of the truth of his promiſe, *Call upon me in the day of trouble, and*

I will deliver thee.

Sometimes we thinke that God hath not heard us, becauſe we are impatient, and cannot waite for the time of deliverance: but God will try you for a time; he ſeeth that we are not enough puld under & humbled: He ſeeth that wee are not low enough to be lifted up by miracle, and to cauſe his enemies to admire his vertue, and acknowledge his worke in our preſervation. Beſides that, as the ſhowres that fall drop by drop, doe ſoke the earth better, then thoſe that come in a tempeſt, & boyſterouſly; ſo the graces of God given little by little, doe much better ſavour, and ſtir up our prayers, and exerciſe our faith. But when the time of the deliverance ſhall come, then you wilſay, I was too impatient and too delicate, and too much raſh in my judgement. I ſee now that God hath heard me,

and

and I acknowledge the fulfilling of that promiſe. *Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me.*

Item, wee thinke that God hath not heard us, becauſe hee taketh not away the evils that preſſe us; but hee giveth you force to beare them, hee increaſeth your faith, hee hardeneth your courage; that yee may the eaſier beare that which you thinke to be unſupportable, and will cauſe you to glory in the bearing of the Croſſe of Chriſt, and with alacrity to goe forth after him[f] without the Campe bearing his reproch.

[f] *Heb.* 13. 13.

Such is (my brethren) the efficacy of prayer towards God. But it is alſo of marvellous efficacy towards our ſelves.

I. For firſt, that thought, that it is before God that we preſent our ſelves, and that it is to God we ſpeake, ought to ſeaze us with

with feare and reverence, and make us to quake, & our haires to ſtare with a religious horrour, by ſetting before our eyes, that the creature appeares before his Creator; duſt and aſhes before the Soveraigne-God, who dwelleth in the light which no man can approch unto; a poore ſinner, before a Soveraign Juſtice. For as thoſe that ſpeake often unto Kings, do cloth themſelves more civilly, and have a greater heed to that they ſay: So he that ſpeaketh often to God, feeles himſelfe bound to live honeſtly and civilly, and to looke neerer, not only to his words, but alſo to his life.

II. Prayer will alſo draw you to eſchew hypocriſie, becauſe you appeare before God, who knoweth your hearts, who knoweth your requeſts before you preſent them to him, who is not contented with geſtures, who pierceth with his eyes the darknes,

darknes, and the thickeſt cloke of hypociſie.

III. Item, prayer will binde you to do no wrong to any man & to empty your handsof other mens goods, and of extortion, uſury, & oppreſſion. For God ſaith by his Prophet *Iſaiah*, [g] *When yee ſpread forth your hands, I will hide mine eyes from you; yea when yee make many prayers, I will not heare; your hands are ful of blood.* Without it, we cannot follow the Apoſtles counſell, that willeth [h] us to lift up to God our hands pure and holy; nor follow the example of *David*, who ſaith, that [i] he will waſh his hands ininnocency, before hee compaſſeth the Altar of the Lord.

[g] *Eſa.* 1.

[h] 1 *Tim.* 8. 8

[i] *Pſa.* 26. 6.

IIII. Beſides, prayer will oblige you ſecretly to be almesgivers, and charitable to the poore. For you will ſay in your ſelfe, In my prayer I aske an almes of God, will hee give it me,

me, if I refuſe it to my neighbour? Will he heare my voyce, if I ſtop mine eare at the cry of the afflicted? For behold what God ſaith, [k] *Whoſo ſtoppeth his eares at the cry of the poore, hee alſo ſhall cry himſelfe but ſhall not be heard.* And in Saint *Matthew*, [l] *Bleſſed are the mercifull, for they ſhall obtaine mercy.* Therefore we are taught to aske in the plural number our daily bread, as asking it for many; but the covetous reſerves it to himſelf, and imparts nothing to his brother.

[k] *Pro.21. 13.*

[l] *Mat.5.7.*

V. Prayer alſo will tye you to hearken attentively to the Word of God: for you wil ſay in your ſelfe, Will God heare my prayer, if I harken not to his Word? will he receive my prayers, if I reject his commandements?

VI. Prayer alſo doth binde us to the peace, and to concord with our neighbours. For this thought

thought will come in your minds, Can I ſeeke for peace with God, while that I have in my houſe warre and diſcord? [m] *Lift up holy hands without wrath and doubting*; before thou [n] bringeſt thy gift to the Altar, *goe thy way, firſt be reconciled to thy brother.* And truly where there are quarrels betweene man and wife, obſerve it, and you ſhall finde that the evill commeth, becauſe they have not bowed their knees together before God. For this one action would have reunited them together, and have quenched their quarrels. Being well with God; they would have bin well together. It is a thing that rarely happeneth among men, that two enemies preſent themſelves before a Prince, to preſent to him together one and the ſelfe ſame requeſt.

[m] 1 *Tim.* 2. 8.

[n] *Mat.* 5. 23, 24.

Nay which is more, in faſhioning our prayers, every word that

that we ſpeake, is a leſſon to us: For we cannot deſire of God, that his Name be hallowed, and that his will be done, but therby we are warned to labour to glorifie his Name, and to ſubject our ſelves to his will. In asking the bread which is ours, we learne not to covet other folkes bread. In asking the forgiving of our ſins, we bind our ſelves to the forgiving of thoſe, that have treſpaſſed againſt us. In demanding not to be led into temptation, we learne to flie the temptations of the Devill. So that in ſpeaking to God, we ſpeake alſo to our ſelves; and ſo many requeſts are as many exhortations to the feare of God.

And if prayer containes ſo many inſtructions to godlineſſe, it brings no leſſe comfort and refreſhings in our griefes. Wherefore God ſaith to us in this Pſalme, *Call upon me in the day of trouble.*

For

For if to powre ones griefes in the bosome of a friend, gives some ease, although that friend can give no remedie: How much more ease shall we finde, when wee disburden our sorrowes on our God, seing he is he alone that both can, & will give remedy? Wherupō *David* saith, that ° *Prayer was his refuge in adversity*, & the Apostle exhorteth the Philippians, ᵖ *to be carefull for nothing, but in every thing by prayer & supplication with thankesgiving, let your request be made known unto God.* Declaring thereby, that prayer delivereth the spirit from anguish and feare. The which appeareth plainely in the Psalmes of *David* in the which often we see the beginnings ful of anguish & perplexity, but the end full of assurance; as if in the middest of praier his affaires were changed or as if one had brought him the best news. For by how much he did

° *Psal.* 10.9

ᵖ *Phil.* 4.6.

did cõfer with God, by ſo much he felt a refreſhing, & his hope ſtrengthened, and his courage increaſed. Beſides that, prayer faſhioneth us to patience, becauſe it enureth us to lok towards God & to turne our eye from men, who do afflict us, towards God, who doth imploy them; & not to be like the dog ſtruckẽ, that bites the ſticke, or ſnaps at the ſtone.

Yea, I ſay, that though wee ſhould not obtaine of God the helpe wee aske in affliction, notwithſtanding there is ſome contentment, to have a middeſt ones griefe, ſo ſweet a diverſion as to ſpeake with God. Such ought to be the entertainment of our ſolitarineſſe, and of our thoughts in the night. Being wearie to ſpeake to men, who commonly ſpeak of bad things, or of things to no purpoſe; let our occupation be to entertaine our ſelves with God.

Now although God commands

mands us to call upon him in the day of our trouble, it followeth not that we ſhould not cal upon himalſo in proſperity. For there is alwayes matter of feare and of apprehenſion; we are alwaies expoſed to the ambuſcadoes of the world and the Devill. At all times we have inward maladies and infirmities; there is alwayes means to profit; alwayes occaſion to aske forgiveneſſe. Yea, alſo it is certaine, that prayer in proſperity hath, I know not what more ſeemlineſſe & grace then it hath in affliction, becauſe it is not drawne out by the force of griefe, but ſuggeſted by love and a filiall affection; it being no marvell, if we cry to God when he hath ſtrucken us.

But becauſe that in time of peace and proſperity, we are negligent in this dutie, God ſends us afflictions; He kindleth this heate by his contrarie, as when one kindleth lime, by powring

powring water upon it. Few fervent prayers mount up to God during proſperity, and the ſpirits ſlackened with eaſe, do conceive but languiſhing thoughts, and prayers indited by cuſtome. Griefe is the mother of that eloquence, by the which God is perſwaded. It draweth out fervent prayers, puſhed forth by neceſſity. And that is true which men ſay, that prayes is more affectionate on the ſea then on the land, becauſe there the danger is continuall, and there is but two or three inches off between us and death.

Here I doubt not, but that too many amongſt you, that have the feare of God rooted in your hearts, this thought comes in your minde, and that you ſay in your ſelves, I know that as Saint *James* ſaith, that [q] *the effectuall fervent prayer of a righteous man availeth much.*

[q] *Iam.* 5. 16.

But

But this is my affliction, that in my prayer my minde wandereth often, and my attention is misse-led, and there come other thoughts in my minde. How often being distracted, have I renued my prayer, and am falne again to the self-same straying! If I speak to a man, my thought is settled, and I thinke not elsewhere; why therefore in speaking to God, can I not have the like attention? Surely my brethren, prayer is a taske, whereof the greater part of men doe acquit themselves very slightly, and more by custome then by affection. How will wee have God to heare us, if wee heare not our selves? And who is the Prince? yea, the man of meane condition, that would suffer one to speake to him, thinking on another thing, or looking elsewhere? Those prayers by the which we aske the forgiveneſſe of our sins, are sins themselves of

of the which we muſt aske pardon; and muſt make other prayers to amend the former. It were neceſſary to ſay to many, Hold your peace, ſpeake not to God, leſt he heare you, and you provoke him to anger. Truely, God dealeth with us very gently, if hee pardoneth our prayers, and layeth not to our charge our good workes.

Now touching this difficulty of ſtaying ones thoughts in prayer, we will ſhew you firſt the cauſes thereof, and afterwards wee will ſeeke the remedies.

Foure things doe contribute to this evill. The firſt is, the naturall lightneſſe of our ſpirits, that have much adoe to ſtay themſelves a long time in one ſtate. The ſecond is, becauſe the divine things are farre off from our ſelves, and from our apprehenſion. Now they are the ſences that tye the attention. Is it

it not true, that you have much adoe to heare a Sermon, when you behold not him that speaketh? Therfore the Israelites said to *Aaron*, [r] *Vp, make us gods which shall goe before us.* The third cause is in our lusts, that is to say, that hee that makes his prayer, beares a hatred, or hath a quarrell against some, or burnes with covetousnesse, or hath a burning ambition to attaine unto some state or honour. Is there any mervaile, if these longings so quicke to move themselves, and so rooted in, doe trouble our spirits, and doe distract our attention in prayer? The fourth cause is in the devill, who if hee seeth that you are telling of a tale, or speaking of the affaires of this world, hath no intention, I warrant you, to trouble you, because that doth no prejudice to his Kingdome, and troubleth him not at all. But when he beholds a man bending his knees to

[r] *Exod.* 32. 1.

to pray to God, he ſaith in himſelf, This man goeth to his prayers, and in his prayer will aske that Gods kingdome come; that is againſt me, & againſt my kingdome. He wil pray that God deliver him from evill; thats alſo againſt me, & to beate backe my temptations. Therfore let us indevour to cauſe ſome vaine thought to glide eaſily in his minde, & to diſtract his attention, that even his prayer it ſelfe may be a ſinne, and that even by prayer hee may fall into the hands of the devill.

Whoſoever knoweth mans frailty, knoweth that there is no body that is free from this infirmity, & that the beſt are troubled with it; & therfore thoſe are mockers & hypocrites, who retyring themſelves in the deſarts & leading an Hermites life, ſay that they give unceſſantly their minds to prayer & to meditation. That is an abuſe. Doubt not,

but that in ſolitarines, & in that retired life, they burne with temptations, & that a preſumptuous fretfulnes, makes them to compare but themſelves, & that amiddeſt theſe hollow & ſhallow meditations, the devil hath faire play.

This evill cannot be remedied with certaine tricks which they imploy to oblige their attention, namly, to ſay fiftie times the ſame Oriſon in a barbarous or unknowne tongue, in turning certaine beads, or in ſaying certaine Oriſons which they call Jaculatories, as if they whisked or ſquirted prayers towards heaven: Or in compoſing certaine meditations with words puft up with an extravagant devotion, as if they would prattle like Jayes to God.

Therefore we muſt come to the remedies of this evill, and know by what meanes we may ſtay our ſpirits in prayer, without

out any idle digreſſion. Of theſe remedies, there are ſome that are ſlight, & are rather counſels of prudence then of godlineſſe, which notwithſtanding are not to be deſpiſed; and others ſtronger and more neceſſary.

Therefore to begin with the leſſer remedies: I ſay, that to keepe the ſpirit attentive, the geſture of the body cõpoſed to reverence, the lifting up of the hands and eyes, and the bowing of the knee do ſerve. Beſides, the voice: for the thought alone is the eaſier diſtracted. Item, the darknes, and the remooving of all objects that may ingender a diverſiõ. It is alſo a good counſell for thoſe that cannot ſtay their ſpirits & thoughts, & that have the carriage of their attention ſhort, to accuſtome themſelves to ſhort prayers, and to returne to them the oftener.

But theſe remedies are weak, in compariſon of thoſe that fol-

low; whereof the one is, that seeing they are the burning lusts & desires which in awaking and stirring themselves, come to trouble our spirits, and disorder our thoughts, and breake their flight when they are mounting up to God; we must labour to quiet them, and to strip off our hatred and quarrels, to heale our enie to bridle our covetousnesse, our choller, our wantonnes: for as long as these perverse affections make a tumult within us, they wil traverse our prayers, & disturbe our holy meditations. This is the true and soveraigne remedie. The other remedies are, as when to heale an ague, one applieth on the wrist some hearbes, or some liquid medicine on the flankes and soft parts under the short ribs. But this remedy which is to range the desires under the feare of God, is as it were a phlebotomy, or a purgation, which purgeth

geth that which is within, and tempereth the inward heate.

We muſt adde to this remedy a wholeſome counſel, which is, that when queſtion is to pray to God, to ſtay a little, and not to bow ſo ſoone the knee, but to meditate a little in himſelfe afore, on the greatneſſe of him, before whom you goe to appeare; what are his eyes which pierce into our hearts; what horrour of his judgement; what our miſerie and weakneſſe is, and the greatneſſe of our ſinnes; to the end ye never begin to pray, but being poſſeſſed with a religious feare, and touched with reverence. *David* did thus, as it appeareth in the beginning of a Pſalme, [f] *Truely God is good to Iſrael*, Which is a broken ſpeech, and a ſequell of a long meditation. It is no marvell therefore, if our minds doe ſtray, and if their attention is ſlacke, ſeeing that we goe to

[f] *Pſal.* 73. 1

prayer heedlesly and without preparation.

By this a man may know whether these remedies have profited him; if after prayer done, the same thoughts do continue in him a while, & if his spirit hath much adoe to apply it selfe presently after, to any other action.

But what care so ever you take, there will be alwayes some defect. This perfection, to think alwayes on God without any distraction, is reserved for the life to come; where we shall have but one object that will fill our understanding, content all our desires, and where God shal be all in all.

III. *To glorifie God.*

THe end of all this discourse, and the last fruit of our prayers is, that God is thereby glorified, as it is added, *Call upon me in the day of trouble, I wil deliver*

deliver thee, and thou shalt glorifie me.

For when we have our refuge to God, we acknowledge him the Author of all good, and testifie that we acknowledge him true in his promises, inclined to love us, and powerfull to do us good. Chiefly in the publike prayers which the Church offers unto God with one accord, God is glorified in that these prayers are the agreement of divers spirits, and a spirituall harmony whereby he is magnified; there being but that on earth, which is an imitation of the accord of heavenly spirits, that are continually attentive, and bandied to glorifie him.

Now the Scripture willeth, that as our prayers, so all our actions tend to glorifie God, as S. *Paul* saith, *Whether* t *yee eate or drinke, or whatsoever ye do, do all to the glory of God.* In a word, all things are made for his glory

t 1 Cor 10. 31.

God hath created the world & men and Angels, to picture himself in his work, and to manifest the greatnes of his glory; for nothing merits so much to be represented as that which is soveraignly faire. Now the light is the first of beauties, and God is Light and the Father of lights.

That God may be glorified, he hath sent his Sonne into the world; for therby he hath declared his love towards men, and his truth in fulfilling his promises; and the hatred he beares against sin, in that he had rather strike his own son, then leave sin unpunished. He hath also therby manifested his Wisedome, in finding a means to satisfie fully his Justice, without prejudice to his Mercy. He hath shewed his Power, in making use of the flesh of a weake man, to ruine the empire of the divell.

To the end he be glorified, he will send his Son to judge the quicke

quicke and the dead; that at the ſight of all creatures, his righteouſneſſe may be known and acknowledged, the love he beareth to his children, & the Empire he hath given to his Sonne above all things: for it is written *As* [u] *I live, ſaith the Lord, every knee ſhall bow to mee, and every tongue ſhall confeſſe to God.*

[u] Rom. 14. 11.

That he may be glorified, he throwes down Kings, and overthrowes Empires in his anger, as God ſaith unto *Pharaoh*, [x] *Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, & that my Name might be declared thorow all the earth.*

[x] Rom. 9. 17.

That he may be glorified, he puniſheth the iniquity of his people, and of his ſervants; as in the booke of Numbers, having declared, that not one of that rebellious aſſembly ſhal enter into the Land of promiſe; he addes, [y] *But as truly as I live, all the earth*

[y] Num. 14. 21.

ſhall be filled with the glory of the Lord. And in Leviticus, having ſent out fire to devoure *Nadab* and *Abihu*, *I* [z] *will be ſanctified* (ſaith he) *in them that come nigh me. and before all the people I will be glorified.*

[z] Lev. 10. 3.

Becauſe he is iealous of his glory, he will be alone ſerved, ſaying. [a] *My glory will I not give to another, nor my praiſe to graven Images.* Not that God hath need to be glorified by men, or that he feeleth himſelfe tickled as it were with our prayers; for before that man was created, he inioyed a ſoveraigne glory. And if he had need of glory, he hath his Angels that glorifie him in another faſhion: for our prayers do debaſe his goodnes, and our ſervice is a kind of diſ-ſervice: our thankes-givings are ſecret requeſts. The love we beare to God, is guided by our intereſt, and grounded on the love of our ſelves; but he will be glorified of

[a] Eſa. 42. 8

us,

us, becauſe there is no reaſon that we ſhould receive unceſſantly his goods, without making him ſome acknowledgement. Becauſe it is alſo a meanes to draw new benefits, when wee burie not the precedent benefits, either with oblivió, or ingratitude.

Therfore God wil have us ſenſible of the outrage done to his glory, & that in the affliction of the Church we lament, not the loſſe of our goods, not our baniſhment from our houſes, not the perill of our lives; but the abaſing of his glory, the blaſpheming of his holy Name, and the reeſtabliſhing of the kingdome of the ſon of perdition. Therefore *Moſes* making interceſſion for the ſinne of the people, doth not alleadge the miſery of that Nation, nor the ruine of ſo many perſons; but (ſaith he) *What wilt thou do to thy great name?* [b] *The Ægyptians will ſay, Becauſe, the Lord was not able to bring this*

[b] *Num.* 14. 16.

this people unto the Land which he ſware unto them, therefore he hath ſlaine them in the Wilderneſs. We have alſo a ſingular example of this in the Prophecie of *Jeremiah*, where God denounceth againſt the king *Jehoiakim* this judgement, [c] that his houſe ſhall be rooted out, and his dead body ſhal be caſt out in the field, becauſe that after the reading of three or foure leaves of the Prophecie of *Jeremiah*, he ſuffered the Secretary to cut the leaves with the Penknife, and to caſt it into the fire that was on the hearth, untill all the roll was cõſumed in the fire, that he was not afraid, nor rent his garments.

[c] *Ier.* 36. 23 29.

To this purpoſe may be applied that which the naturaliſts ſay, that all natural things have two divers inclinations; the one to preſerve themſelves, the other to preſerve the world; as the water glideth downe-ward to preſerve it ſelf, for it ſeeketh after

ter

ter the place of its reſt, but ſomtimes it mounteth up on high to fill the empty place, becauſe that the *vacuum* impugneth the lawes, & the conſervation of the univerſall world; and the particular inclination ought to yeeld to the uniuerſall Law, & the generall good. So the faithful hath theſe two inclinations; the one, to ſeeke for his reſt & commodity; the other, to procure the glory of God, which is a generall good, & whereunto all things ought to tend & ſerve it. When theſe two inclinations do juſtle together, and are incompatible, the preſervation of our goods, and of our lives, ought to be ſet apart and left behind, that God may be glorified.

But thereupon you will aske; but is it lawful or poſſible to deſire to be reprooved and cut off eternally from the grace of God that God may be glorified, and others ſaved? Not to hold you long

long in this point: I hold it, that that is neither lawfull, nor possible. For he should be ill instructed, that should thinke that his damnation could be a sufficient and fit ransome to redeeme or save others. It were an unjust thing to desire, that a man who loveth God, and feareth him, should be punished for the guilty, and to will that God should commit an injustice: but the strongest reason is, that [if any, pusht on with the love of God, desired to be eternally damned, that God might be glorified; he should desire to be an enemie unto God, and to hate him eternally: now they are things incópatible and contradictory, that a man should be set on by Gods love, to desire to hate him; and that with loving him much, he desireth to be his enemie; for all the damned hate God with a soveraigne hatred, and are his enemies for ever.

Therefore,

Therefore when *Moſes* ſpeaketh thus to God [d] *Yet now if thou wilt, forgive their ſin; and if not, blot me, I pray thee, out of thy booke, which thou haſt written.* He ſpeakes not of the booke of life, nor of the roll of eternall Election, out of the which he knew that none can be blotted; but he deſireth to be blotted out of the booke of the living; that is to ſay, to dye, rather then to ſee the deſtruction of the people. Of which booke of the living, the Plalmiſt ſpeaketh, [e] *Let them be blotted out of the booke of the living, and not be written with the righteous:* that is to ſay, Cauſe them to dye, and extirpe them from off the face of the earth, that they may have no more a place in Gods Church; for that in the two and thirtieth of Exodus, where is mention made of a booke, out of the which God blots men; God himſelfe declareth, ſaying in the

[d] *Exod.* 32. 32.

[e] *Pſal.* 69. 28.

f Exod. 32. 33. the ſame place, f *Whoſoever hath ſinned againſt me, him wil I blot out of my Booke.*

g Rom. 9. 3. For the ſame reaſons, we ſay that the Apoſtle S. g *Paul* may have wiſhed, that himſelf were an Anathema, and an execration among men, and ſeparated from Chriſt as concerning the outward communion; but he could not, nor ought not to have wiſhed to be a reprobate, and damned eternally. God forbid that any one of us ſhould have ſuch an irregular zeale, as to wil to be damned, that God might be glorified: in that conſiſteth all the contentment of the faithful, that he knoweth that God will be glorified in doing us good.

To conclude, ye are called (my brethren) to glorifie God, this is the taske of the faithfull in this world.

Now you muſt glorifie God, firſt, in words, not ſpeaking of him without reverence, and flying

flying all hypocriſie and falſe-hood. For as *Joſhuah* ſaid unto *Achan*, that to [h] ſpeake the truth is to give glory unto the Lord.

[h] *Ioſh.7.19*

Beſides, you muſt glorifie God in truſting in his promiſes; for it is to acknowledge and to aſſure ones ſelfe that God is true, as S. *Paul* ſaith, that [i] *Abraham ſtaggred not at the promiſe of God through unbeliefe, but was ſtrong in faith, giving glory to God.* [k] *Whoſoever hath received his teſtimony, hath ſet to his ſeale, that God is true.*

[i] *Rom.4.20*

[k] *Ioh.3.33.*

Item, you are to glorifie God by good works, as Jeſus Chriſt ſaith, [l] *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.*

[l] *Mat.5.16*

You ought to glorifie God in humbling your ſelves: for there is nothing that is ſo oppoſite to Gods glory, as mans glory; as Chriſt ſaid to the Phariſes, *How* [m] *can ye beleeve, which receive honour*

[m] *Ioh.5.44.*

honour one of another, and ſeeke not the honour that commeth from God onely? For this cauſe God caſteth downe the proud, becauſe that in glorifying themſelves, they have not given glory unto God.

Finally, yee muſt glorifie God in maintaining his cauſe, and being mooved with the zeale of his glory; in lieu that wee are quicke to ſtir up our ſelves for our owne intereſt, and we are prickt and moved with a croſſe word.

How many perſons doe you thinke there are like unto *Lot*, whoſe ſoule was [n] vexed with the filthy cõverſation of Sodom Or that are mooved as S. *Paul* was [o] at Athens, whoſe ſpirit was ſtirred in him, whenhe ſaw the City wholly given to Idolatry? Seing that if one commits adultery, others laugh at it: If any one blaſpheme, the others heare without being moved, as

[n] 2 *Pet.* 2. 7

[o] *Act.* 17. 16.

if

if Gods quarrel were not ours: Notwithſtanding, the truth is, that we are not onely guilty of the ſinnes we commit, but alſo of thoſe that wee approove in others.

Notwithſtanding, brethren, ſeeing that all things are made for Gods glory, yea even p the wicked for the day of evill; it is impoſſible but that ye glorifie God in ſome ſort: for he that will not glorifie him willingly, ſhall glorifie him perforce. If he be not glorified by you, he ſhall be glorified in you; if ye are not the Heralds of his glory, ye ſhal be examples of his juſtice.

p Prov 16. 4.

But we hope better things of you. For God hath not called you and honoured you with his Covenant for nought, but that you may be ſaved. Labour therfore to glorifie God by worke, and by word; in life, & in death; glorifie God in your life, that he may glorifie you in your death.

Yea

Yea even in this life he will make you feele the effect of this promiſe, *Call upon mee in the day of trouble, I will deliver thee, and thou ſhalt glorifie me.* And will manifeſt his glory in the deliverance of his Church. There is yet Balme in Gilead. There are yet ſome wholeſome conſolations and remedies with God. His compaſſions are not quenched: the ¶ *Pſal. 94.* ¶Lord wil not leave his people, nor forſake his inheritance. For ſeeing the world hath beene made for the Churches ſake, it is certaine, that as Satan cannot overturne the world, ſo can he not overturne the Church. The Lord that hath delivered us from the Iawes of the Divell, and from the power of hell, will deliver us alſo from the hands of men conſpiring againſt the Church; and having made us to ſee his deliverance here on earth, he will make us ſee his riches

riches in heaven, and receive us into his Kingdome.

Now unto the King eternall, immortall, invisible, the onely wise God, be honour and glory, for ever and ever.

Amen.

FINIS.